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THE
Christian Foundation;

OR,

Scientific and Religious Journal.

DEVOTED TO THE INTERESTS OF

CIVILIZATION, LITERATURE AND CHRISTIANITY.

BY AARON WALKER.

Office, No. 1 Howard Block, N. W. Cor. Main and Mulberry Streets,

KOKOMO, IND.

Science, properly understood, and the Bible rightly
interpreted, harmonize.

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Scientific and Religious Journal.

VOL. I.

JANUARY, 1880.

No. 1.

THE CONFLICT.

The pyramids, temples and palaces of Thebes are monuments of the ancient intellects of our race. Great thinkers only were capable of giving to the world the Vedas, the Apollo Belvidere and the Parthenon. The arts and astronomy of Egypt harmonize very poorly with the idea that modern scientists have all the wisdom and intelligence known in the history of the ages. Among the wonderful characters of olden times we find Epictetus, Josephus, Strabo, Pliny, Seneca, Virgil, Aristotle, Plato, Tacitus, Thucydides and Herodotus.

The "Speculation of Evolution of Species" was advocated among the Greeks six hundred years before the birth of Christ. Two thousand and three hundred years ago the entire system of German philosophy, along with modern pantheism, was advocated by the Buddhists and Brahmins.

In many very important respects the ancients were in advance of us, especially in the arts, and we can not boast of superiority in either letters or philosophy. "The gentlemen of modern materialistic schools do not compare favorably with Plato and Cicero in the elevation and reverence of their opinions." "Science has certainly made some advancement, but where is the warrant for the boasting" of sciolists of modern times?

Buddhists taught the most perfect outline of materialism in

general. "They believed in a supreme force, but denied the existence of a Supreme Being. They rejected inquiry into first causes as unscientific," maintaining that facts alone were to be dealt with in all our investigations.

The Brahmin contemplated the moment when his spirit would flow back into the great "Pantheistic Being."

Modern materialists say, "We deal only with facts." "We never speculate." The Buddhists, and the unbelievers who figure so boastingly upon the rostrum in modern times, speak alike. They say: "As many facts and second causes as you please, but ask no questions about first causes; *that* is unscientific." We should ask no questions(?) about the invisible. They have been very true(?) to their own principles.

There is nothing speculative(?) in the hypothesis that General George Washington was evolved from a crustacean. There never was a more absurd and wild speculation. It is an old speculation. Anaximander, who lived six centuries before Christ, advocated the assumption. His words are the following: "The sun's heat, acting on the original miry earth, produced filmy bladders or bubbles, and these, becoming surrounded with a prickly rind, at length burst open, and as from an egg, animals came forth. At first they were ill-formed and imperfect, but subsequently they elaborated and developed." This has the genuine ring of the language of modern unbelievers.

Christianity, in its beginning, had to encounter this "speculation" along with the current literature and philosophy of a civilization which was semi-barbarous and centuries old, but it triumphed over all, and in the third century it triumphed everywhere. Since that time one effort has been made upon the part of paganism to regain her former strength in the old world. Julian made that effort. He tried to revive and establish the supremacy of pagan thought by the power of the state. Subsequent to this it disappeared in the east, and has only plead for toleration in the west. But the dark ages came on in all their hideousness, and unbelief developed itself about the close of the fifteenth century, all over Europe. Pa-

ganism, as the result, was fostered near the bosom of the church. The fifth Lateran Council proclaimed anew the tenet of the imperishability of the spirit of man. The Padua University adopted a system of materialism taught in the works of Alexander, of Aphrodisias. A form of pantheism known in the philosophy of Averroes soon became a center of skepticism.

In the latter part of the seventeenth century modern unbelievers began their assaults. Lord Herbert and Hobbs in England, Spinoza in Holland, and Bayle in France.

In seventeen hundred and thirteen Anthony Collins published a discourse for the encouragement of a "clique" called "Free-thinkers." This discourse was thoroughly answered by Bently. In seventeen hundred and twenty-seven Woolston made an effort to rationalize the miracles out of existence, interpreting them after the style of Mr. Strauss. Three years later Tyndal got out his dialogue called "Christianity as old as the Creation." The world received in return for this "Butler's Analogy of Natural and Revealed Religion." In seventeen hundred and thirty-seven Morgan's "Moral Philosophy" made its appearance, claiming the sufficiency of the moral law without any other religion. Warburton's "Divine Legation of Moses" was gotten up in reply to this philosophy. Thomas Chubb wrote a discourse upon reason, and got out a few other small tracts denying the utility of prayer, and calling in question the truth of the Scriptures of both Testaments, in the line of Morgan's philosophy. Bolingbroke, ignorant of the law, "that the greatest good of the greatest number is to be sought after," even at the expense of the lives of a few wicked Canaanites, assailed the justice and the benevolence of the Bible God after Col Ingersoll's style, and boldly avowed that the miracles of the New Testament never transpired; said, "If they did occur they attested the Revelation." Voltaire lived between 1694 and 1788. He made himself busy in France, while Bolingbroke and Tyndal and Woolston, and Hume and Morgan were at work in England. Then Didoret, of France, made his appearance upon the stage as a

bold defender of Atheism. Next comes D'Holbach, the leading author of the "*Système de la Nature*," which came out in 1774. Its object was to strike down the idea of a God, of an intelligence separate from matter, of free-will, and of immortality. Didoret and others are accused of assisting in getting this book before the world. Rousseau lived in those times, and assailed Christianity after the manner of Hume. To all these enemies of Christianity we must add Condillac, who originated the materialistic philosophy of France.

Gibbon and Paine came into notice after Bolingbroke, and the terrible strife continued. Christianity was pronounced dead, and a prostitute was chosen to impersonate the "Goddess of Reason" in the national convention. God being dethroned in France, we should naturally look there for the "absolute liberty" which unbelievers talk so much about. But how was it? Were the people without a religious nature? Could they think more freely? Were they in any sense better off? No, they "followed the prostitute into the church of 'Notre Dame' in a grand procession and seated her upon the high altar, where she was worshiped by the audience." This was the result of the labors of all the authors to which I have called your attention. It was a wonderful gain? In all the public cemeteries this inscription was read: "Death is an eternal sleep." Cabanis, Destutt de Tracy and Volney close up the seventeenth century, but just about this time the "*Critique of Pure Reason*," a work which is the bed-rock of modern metaphysics, makes its appearance. According to its teachings there are no realities in the world.

The struggle is passed in England. In France all are dull, drowsy. In Germany all are hungry for the food that satisfies unbelievers. The "*Critique of Pure Reason*" was followed by the labors of Fichte. He was succeeded by Schelling, and he by Hegel. All forms of torture must be added to this account of the conflict if we would get a glimpse of the strength of the Christian religion and of the religious element in man's nature, from the amount of resistance which they have defied. Eusebius says, "The swords became dull and shat-

tered" under Diocletian. "The executioners became weary and had to relieve each other." This would not look as though Christianity would take the throne in four score years, but it did in spite of all those cruel murders. Through Constantine it became the state religion of the Roman Empire. Paganism crumbled down and Christianity triumphed over all the opposition of the old world. The books of the Old and New Testaments have all been thoroughly tested, over and over in the fiery furnace of criticism, but Christianity still lives to bless the hearts of widows and orphans; to bless the disappointed and disconsolate. To-day there are more Christians in the world than ever before.

What has unbelief to give to the people of our age more than it offered centuries ago? Nothing! Nothing!! Nothing!!!

"There is nothing new under the sun."

THE BIBLE—THE BACKGROUND AND THE PICTURE.

This book is admired and respected above all others for its antiquity, its usefulness, its conflicts, and character. It has been expressly denominated "The book of books." Its professions are such that no reasonable man can consistently lay it aside without giving it a careful examination. The nature of every question determines its claims upon our intelligence. If it professes to involve only a small interest its claims are not so pressing.

The questions of the Bible hold in their principles the present and eternal interests of our humanity, and therefore challenge the attention of the world. Thousands of the wisest and best men of the ages have been intensely interested in its contents. Its great influence and reputation are evidences of its trustworthiness, and of the consistency and intelligence of those who give it their attention; for sensible men do not disregard questions of great importance. This book contains a

record of many ugly, dark and wicked deeds, known in the lives of wicked men and nations, with imperfections and apostacies of individuals in high places. This is what we must look for in a book of its pretensions. It professes to contain a revelation of God and his will to man. The ugly, wicked, licentious, and bloody things constitute the background of the picture, representing man in all his ways. It is also shaded with all there was, and is, of moral and noble character in the human. God with his attributes, as the true, grand and glorious Bible picture, shines out through this human background. The justice of God, with his love, long suffering and tender mercies, his approbation and disapprobation, must in the very nature of things be revealed in connection with human character as it presents itself in iniquity and crime, in piety and virtue, both individual and national, in order that the revelation may be complete, full and perfect. The history of men and nations must also be true, sufficiently full to call out, in the divine dealings, all there is in the divine character; otherwise, the revelation would be partial and imperfect.

No physician ever revealed his skill without his patients. No court has ever revealed its justice without its cases. The doctor's dealings with his patients measure the extent of his known skill. Allowing that he understands himself and the conditions of his patients perfectly, and does his whole duty, the revelation of his skill must be perfect, to the full extent of its connection with the diseases treated. So it is with the revealed justice of the court. This rule is a necessary law, governing all revelations of character, both human and divine; otherwise we are left in the dark with reference to the true character of the one who makes the revelation. Our common sense is such that we are always led astray by improper action, unless our superior wisdom enables us to know that the action is improper. Improper action upon the part of a doctor reveals imperfect skill; on the part of the court it reveals imperfect justice, if it is not an entire want of skill and justice.

No such imperfection belongs to our God; therefore the rev-

elation which he made needs only to be understood and it will never mislead us. These great principles of common sense are to be applied in the revelations of God to the nations as the God of nations. Such being the case, we have a very interesting field of thought before us in the bloody scenes that are known in the history of nations, as it is given in the Bible. Where is the morality and righteousness of the wars of which we read? Where is the justice and goodness of God in the bloody wars of Israel? Where is the righteousness of capital punishment? A great many persons say, in their ignorance, there is no righteousness in those things. Friend, travel slowly over this ground. "Take the shoes off thy feet, for it is holy ground." Go into the Bible and look! God is there. You knew it not. Principles never change. Circumstances change and necessitate changes of law, but that which was right at any time in the history of our race is right at all times, under the same circumstances. Is there such a thing as morality carried into public relations? Is there such a thing as jurisprudence? Yes; jurisprudence is morality carried into public relations in the following law: "That course of conduct which pertains to the greatest good of the greatest number is right." This law is of universal application. It belongs to men in all their relations, both public and private, collectively and individually. In the relation of the State to its citizens it taxes them for the support of government, it fines, imprisons and puts them to death for crime. In the relation of nation to nation it imposes tariffs and declares war, filling history with scenes of blood and woe. The common sense of mankind approves this law, and the Bible declares it just. Wars were approved of God, when they were for the greatest good of the greater number. It was upon the same principle that all the divine judgments were administered, from the destruction of the Antediluvians down to the overthrow of Jerusalem by Titus.

This law is the substratum in moral righteousness, underlying all that is right. Such is its wonderful latitude and longitude that, in order to carry it out, it sometimes becomes

necessary to tilt a nation into a sea of blood and replace it with a better people. Unbelievers and skeptics who admit this are guilty of wresting Bible facts from their proper places and testing them upon the plane of morality, regardless of the laws of jurisprudence.

This erroneous method of reasoning leads the minds of many ignorant and unsuspecting persons away from the right ways of God. The guilty reasoner justifies taxation, fines, imprisonment and wars in the history of his own country.

It sometimes seems cruel to carry out this great moral principle of which we are treating; it is nevertheless right, and men who abuse its facts and turn things upside down are guilty of opposing the right.

Unbelievers are guilty of selecting from the Bible all that can be tortured out of its place in the laws of jurisprudence and made to look ugly out of its proper relations, and are continually holding such things up before the people, turning them into ridicule, and at the same time they have been through all the bloody scenes of war and justify themselves, wishing to be known in many instances as Major, General or Colonel. We have some such in our own country. They seem to have never learned that many things which are good for humanity are very ugly out of their proper relations. I am glad that God has revealed himself in the jurisprudence of nations, for the facts given inspire confidence in rulers and officials, strength to judges upon the bench, and nerve to warriors who are acting with direct reference to the "greatest good of the greatest number."

A history of God in his dealings with states and nations in order to a perfect revelation of himself necessitates a history of states and nations so far as it is necessary to make known the approbation and disapprobation of God in connection with all that may ever enter into national or state character. Without this we would find states and nations where God did not see fit to show himself. We must find him wherever we find man, approving or disapproving. This is just what we do in the Bible. We do it in no other book. But let us ever re-

member that all that is wicked had its origin with wicked men and demons, and that the Divine Being, with all his attributes, appears in the foreground in all his relations to men and their conduct, as the grand Bible picture shining out through all the darkness and gloom, surrounded with the virtues and noble deeds of all his worshipers, and that he is building up and throwing down as his righteous judgment approves or disapproves. This revelation of God is like the sun at noonday bursting through dark and heavy clouds and blessing the earth with its rays. In making this revelation, which is related negatively or affirmatively to all there is in human history, God saw fit to communicate his will through man, and in his own language, except in the gift of the great charter of the national existence of the children of Israel and the great foundation truth of the church of God. There he uttered with his own wonderful voice.

Was it reasonable to expect a revelation from God? Is it necessary to the greatest good of the greatest number? If so, it is a thought at once involving the moral character of God and necessitating a revelation of himself. In answering these questions intelligently we must look after the demands for such a communication. Where shall we find them? Answer, in the wants of our humanity. Here two kinds of light are needed for two pair of eyes in order that we may be happy in two respects. First, physical light for the physical eyes, in order to the enjoyment of physical life in a material world. Second, the light of knowledge for the eyes of the understanding, in order to the enjoyment of spiritual life in a spiritual world. It is universally conceded that there are means provided in nature to meet man's physical wants and adaptations that manifest the wisdom that belongs to God; also, that it would have been the work of a demon to create man with these wants, like so many empty vessels, without any provision to satisfy or fill them. Without those supplies our suffering would be great and our wretchedness unendurable. Is there no liability to mental suffering? Are there no spiritual wants consequent upon the nature of mind?

Is it not unreasonable to allow that "Infinite wisdom" provided for all our physical wants and left our spirits with all their demands, like so many children away out in the darkness without hope, uneasy, restless, always dissatisfied, and ever trying to get into the possession of the knowledge of the unseen and future, without one ray of mental light shining out from the heavens upon our relations to perfect our condition and declare the glorious goodness of an all-wise Creator? Volney says, "Provident nature having endowed the heart of man with inexhaustible hope, he set about finding happiness in this world, and failing in his efforts, he set out in his imagination and created a world for himself, where, free from tyrants, he could have all his wrongs redressed and enjoy unsullied bliss." This is Volney's account of the origin of religion, the tap-root of the tree. It contains a most wonderful concession, one that Tyndal made when he said, "There is a place in man's psychological nature for religion." Is there a place in man's physical nature for bread and meat, for food of every variety that man's soul desires? Do we attribute all the mercies of physical life to a supreme intelligence? Has that intelligence created us and left us endowed with "Inexhaustible hope," to be disappointed forever, and the only result, the "imaginary" creation of the Christian's happy heaven. But Volney makes another grand concession in the quotation which I have given, and that is the nature of the Christian's future world in its relations to wrongs as well as tyrants, neither are to exist there. That the Christian's religion, with its beautiful world, does fill up the soul's demands is a fact unintentionally conceded by Volney, and known throughout the land in the contentment and bliss and heroism of the dying Christian. In this hope alone man's spiritual wants are met. This, with all that pertains to it, is in the revelation that God has made to our race. How could this be made? I answer, it was made by the spirit of God. "Holy men of old spake as they were moved upon by the Holy Spirit." This is what we call *inspiration*. This word is a translation of "*Theopneustos*," which is from "*Theos*," *God*,

"pneuma," *spirit, Spirit of God*. Is it reasonable to allow that this revelation could be given by the spirit of God through holy men? I will let an infidel answer this question. Bolingbroke said, "It is just as easy to comprehend the operation of the spirit of God upon the mind of a prophet in order to give his will to us as it is to comprehend the operations of our own spirits upon our physical nature in order to an expression of our own thoughts." Has such a revelation been made? From all we know of man, his wants, and the adaptation of means in nature to those wants, we are driven to the conclusion that it has, presenting the means adapted to our spiritual wants so perfectly as to enable us to realize fully what Volney declares our very nature, as creatures of hope, impelled us to create "in our imaginations for ourselves." There is no consistent ground that any man can occupy between Christianity and Atheism. And if there is no God, "nature," or the "forces," or whatever lies behind them, to which they belong, as the manifest energies of the same, call it what you may, has made a very unreasonable, bungling mistake in giving in the very nature of man's mind an empty vessel that is to be filled only by the false whims of the imagination of an ever restless and dissatisfied spirit, which, in that case, is to be eternally disappointed and plunged deeper down by the realization of the fact that all its anxieties and hopes were only so many misleading demons.

In order to a perfect revelation of God to man it was necessary that the entire page, the "background" as well as the "foreground," or the human as well as the divine, should be truth, and in every case, all the truth that was necessary to enable man to realize and understand the whys and wherefores of the divine procedure; and also to call out in word or action the Divine Being in all his relations to the conduct of the children of men. Such a record is found in the Bible, given to us by men who were impelled and borne by the Holy Spirit when they wrote and spoke. But it was not necessary that anything upon the dark human "background" of this picture should have its origin with God; it was only necessary

that, having originated with man, men or demons, it should be put to record just as it was in all its heinousness and wickedness in order that we might see the true character of God in his relations to it. If a wise physician should undertake to make himself known to the world he would not give us a history of all he did with every patient, and at the same time fail to give us just so much of the true history of each patient as would be necessary to enable us to understand him in all that he did, for both stand or fall together. So it is in the Bible revelation of God to man. Take away the "background" of the picture, and the picture itself is destroyed. That which skeptics in their ignorance are always trying to ridicule is just as essential to a revelation of God in his justice, purity, love and power as the word of God himself. That is to say, the revelation has an objective as well as a subjective side. The subjective is God in his attributes, and the objective is man in his works. It was the objective that drew out the subjective, because all was done for the objective. Take either side away and the revelation ceases to exist. On the subjective side all is of God in its origin, is charged up to him, being spoken by him, and in his name, or done by him, or by his authority. The indices to this great truth are in these or similar phrases, "Hear, O, Israel, thus saith the Lord, thy God," "Thus saith the Lord," "And the Lord said," "The Lord spake, saying," "The Lord said unto me," "The word of the Lord came unto me," "The Lord commanded," "The burthen of the word of the Lord to," "The Lord answered, saying." We are not authorized to charge, as many through their ignorance or wickedness have done, all that we read about in the Bible to God as the author. The words and doings of wicked men and demons are truthfully recorded there, and they are often licentious and blasphemous. The words and doings of good men and angels are there, and the words and doings of God are there. We are authorized to charge to God's account that only which is spoken in his name, or by his instructions, along with that which was done by him, or by his authority, or approved by him. When

we get outside of these common-sense thoughts in our interpretations of Bible history we are acting upon our own responsibility, and are liable to be found doing violence to the divine will. If we contradict the record we call in question the veracity of the spirit which controlled the writer, whether the statement relates to God, man or demons. But this statement does not apply to mistranslations, for it is one thing to contradict an uninspired translator, and another altogether to contradict the statement of one controlled by the spirit of God. We fearlessly assert that the Bible is just the book that common-sense and reason demands that it should be in order to contain a revelation of God to man. We would as soon attempt to destroy the divine and lovely side, as change its character, so far as to take from its pages its record of wickedness, misery and woe, for it amounts to the same thing. One more question of importance bearing on this subject demands our attention, and that is the question of miracles. Men have, without any authority from the Bible, treated all miracles as violations of natural law. But it would be well for us to determine the extent of our knowledge of natural laws before we thus dogmatize. That which we call miracle may be in perfect harmony with law that lies just beyond our knowledge. Omniscience seems to be a necessary qualification for such theorizing as asserts that miracles are violations of the laws of nature. Omnipotence is an essential attribute of the Ruler of the universe. But in order to its existence, the Infinite one must be above the laws which he has established, able to take hold of those laws and handle them as he sees proper, otherwise he is not all-powerful. On the simple plane of nature we get lost. Who can account for "Partheno Genesis," or generation without any known sexual organs, which obtains in the animal kingdom. "The spirit of God moved upon," "brooded over" the face of the great deep and life filled the waters. "The Holy Spirit overshadowed the Virgin" and the Nazarene was begotten. The original expresses the same idea in both cases. Scientists who are radical materialists admit this wonderful feat in the animal king-

dom as a natural affair, and yet, without any authority from the Bible, speak of the birth of Christ as the result of "Miraculous conception," in the sense of a violation of natural law. What natural law is violated in "Partheno Genesis?" With me it is allowable that a thousand more just such beings might be, and if necessary to the accomplishment of the great purposes of God, would be produced under the same circumstances and by the same instrumentalities. The feature of the question of miracles which bears on the subject of a divine revelation must now be considered. It is this, would a book containing such a record as that which we have in the Bible, except the record of miracles, reveal God in his attributes to our world? We lay it down as a correct proposition that we must have creative and life-giving power manifested in order to a revelation of God.

If the Bible contained no record of the exercise of powers above the human it would reveal only a human God, which would be no God; and common sense would declare, "It is a book treating of, and presenting man in his attributes." Those facts upon its pages which are in the power of God alone confirm, that is, make sure, the revelation of God to man. Without this feature of the book common sense would have at least one good excuse for rejecting its claims. The Master recognizes this fact in the saying, "If I do not the works of my Father believe me not, but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in him." Here we have the fact of "God revealed in the flesh," evinced by the works which the Savior performed. The foundation of faith, or the obligation to believe, is identified with those works. They were a greater evidence of his divinity than the words of any prophet, although those words were the words of the Divine Spirit. Jesus said, "I have greater witness than that of John, for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me." "If I had not done among them the works which none other man did, they had not had sin; their rejection of my claims

would be justifiable but for the fact that my divinity is demonstrated in the works which I do. The same thought accompanies the introduction of the gospel of Jesus Christ in the preaching of the Apostles. Paul said, "Our gospel came not unto you in word only, but in power, and in the Holy Spirit." "They went everywhere preaching the word; the Lord working with them and confirming the word with signs following." The confirmation was not in the simple fact that miracles were wrought, but in their character. The miracles of Christ were not in the power of false prophets, magicians, or demons. They were in the power of God. Peter said, "God anointed Jesus of Nazareth with the Holy Spirit and with power," and that "He went about doing good, and healing all who were oppressed of the devil; for God was with him." The presence of God was manifested in his miracles.

The question is often asked, "Why were they not continued throughout the Christian dispensation?" Answer: If they had been continued, they would have lost all their power over the mind by becoming ordinary, and then they would cease to have any bearing whatever in the establishment of a divine proposition. It was not necessary to continue them beyond the witnesses whose testimony closed up the revelation of God. "A covenant once confirmed no man disannulleth or addeth thereto." A continual repetition of the evidence of confirmation was not necessary in order to give faith in a communication already confirmed and left in a historic age for the faith of the world. It is true of sense that the continual sensuous experience causes the object experienced to lose its controlling power, but the opposite is true of faith. So he who knew best what man's nature required ordained that the just should walk by faith and not by sense. And to this end he confirmed "once" the revelation of himself and his will, and left it in the world as his witness to produce faith. "If we receive the witness of men the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the

record that God gave of his Son." Is it not a dangerous thing to make God a liar? Is it not a great insult? All unbelievers are thus guilty before God. Our Savior did not speak unadvisedly when he said: "He that believeth not shall be condemned."

"Life and immortality are brought to light through the Gospel." Is it not strange that dying men will reject the motive of life? "This is the record, that God hath given to us eternal life, and this life is in his Son; he that hath the Son hath life, and he that hath not the Son of God hath not life." Jesus "came to his own and his own received him not, but as many as received him to them gave he power to become the sons of God." Will we possess him through faith and live, or shall we make God a liar, die in our sins, be condemned and banished from the presence of God and the glory of his power?

THE practice of dating from the Christian era was first introduced about the year 527, by Dionisius, surnamed "Exiguus," but better known as Deny's le Petit, a monk of Scythia and a Roman abbot. It was not introduced into Italy until the sixth century. It was first used in France in the seventh century; it was universally established in France in the eighth century. It was used in England in 680; it was in general use in the eighth century. The years of the Christian era are described in ancient documents as the years "of Grace," of "the Incarnation," of "our Lord," of "the Nativity," etc.—*Chambers*.

THE cardinal virtues are Justice, Prudence, Temperance and Fortitude. *Cardinal* signifies, in a general sense, principal or pre-eminent. It comes from the Latin word *cardo*, a hinge. Take cardinal things away from any science and its foundation is gone. Everything in science turns upon cardinal things, as the word *cardo* signifies.

A FUNERAL ORATION.

BY COL. G. DE VEVEU.

Of the future, the hereafter, we are as ignorant as we are of the infinite conditions through which we have passed during the eternity which has preceded our brief present existences. If we could know the history of our past we might get a glimpse of our future; but no message ever reached man from beyond the grave. The past is a mere sealed book, the future is a blank. No records are left to us save those written in the rocks and the evidences brought before our senses; they tell their own stories. Whence came we? Whither are we tending? Ah! who can tell? Some profess to know, but they know not. Where have last summer's roses gone? What will become of yon dry leaf, torn from its parent stem by this wintry blast? Like us they disappear and are merged into the ocean of matter from which they are evolved, ready to be recombined into new forms of beauty; for although individual existences perish, matter is imperishable; having had no birth it will have no death. Like time and space, it is infinite and eternal. Brought forth into this world without being consulted, we are hurried out of it without our consent. Like that leaf, which was the hope of spring, the pride and glory of summer, we are rudely torn away, the sport of destiny, to return to the elements of nature from which we spring—dust to dust. The past is beyond recall; the future is veiled in obscurity and in doubt; the present alone is ours.

The above is from the Boston *Investigator*. It has gone the rounds of the press, and it is regarded as a very fine literary production. But all is not gold that glitters. This oration was delivered as a tribute of respect to the memory of Mrs. Boulay. It is a curiosity when viewed from the speaker's standpoint. The man was evidently broken down in the presence of death. I have sometimes thought it would be well

for the unbelievers to adopt the custom of delivering funeral sermons, for it is certain, from all that is known of man, that no strong defense of unbelief, nor even a respectable presentation of it, is made in the presence of death. When an unbeliever speaks at his brother's grave of the "rustling of wings," I intuitively think of the old trite saying, "It is but one step from the sublime to the ridiculous." That step is from the "rustling of wings" to "infidelity." Col. G. Veveu, in the above oration, sticks close to his unbelief, but smashes *his science*. If our incredulous friends will continue to respect the dead enough to remember them with an oration at their graves, I think it will be but a short time till the people all over the country will see the hollow, empty, good-for-nothing character of unbelief.

Mr. Veveu says, "Although individual existences perish, matter is imperishable; having had *no birth* (*italics mine*) it will have *no death*. A wonderful discovery! *Matter had no birth*; organisms are born. They existed, however, prior to their birth. The matter that composed them existed before it entered into organic forms. The living element, spirit, or whatever you please to name it, took hold of the elements of matter and built the organism. The life existed before the organism. Why should it perish with it? Matter exists before birth and after death. Spirit also exists before birth and after death. Why affirm the eternity of matter and deny the eternity of spirit? These unbelievers, being materialists, advocate the one substance theory. Yet they talk about the "unknown" which they know, and know it to be the "invisible," the "wonderful," the life, and the cause, at least, of all intelligence and order. They are compelled to deify this. Does this pass out of being with death? Does matter pass out of being with death? No, nothing passes out of being except the organic form. The body returns to the dust, *as it was*, and the spirit to God who gave it. Next, we have this statement with reference to matter, "Like time and space, it is infinite and eternal." Why? The answer is, because it can not be annihilated; death has simply destroyed an organization,

changed the condition of matter, the matter of the organism, and changed the relations of the intelligent, living spirit; neither matter nor spirit ceases to be. If matter is therefore infinite and eternal, spirit is therefore infinite and eternal. The sooner scientists learn the fact that birth simply brings us into certain relations, and death takes us out of those relations, the better it will be for all who are concerned in this interesting subject.

The next item in that eloquent effusion is that man is "like the leaf," the mere "sport of destiny," returning in his "autumn" "to the elements of nature from which he sprang: dust to dust."

This orator asks the questions, "Whence came we?" "Whither are we tending?" "Who can tell?" To them he gives two answers. First, he says, "Some profess to know, but they know not." "The past is a mere sealed book." "The future is a blank." "Of the future, the hereafter, we are as ignorant as we are of the infinite conditions through which we have passed during the eternity which has preceded our brief present existences. If we could know the history of our past, we might get a glimpse of our future," "The past is a mere sealed book." Conclusion, "The future is a mere sealed book." The man is lost in the unbeliever's "narrow vale lying between two cold, bleak, barren eternities," viz: life. Lost (?) in the narrow vale. Yes! He knows nothing about his origin. He knows nothing about his destiny. So he says, and we have no right to contradict him. He is lost! But here he is again, listen! Speaking of the autumn leaves, he says, "LIKE US, they disappear and are merged into the ocean of matter from which they are evolved, ready to be RE-COMBINED into new forms of beauty." (Capitals mine.) Once more he says, "LIKE THAT LEAF which was the hope of spring, the pride and glory of summer, we are rudely torn away, the sport of destiny, to return to the elements of nature from which we sprung: dust to dust."

How he contradicts himself! But we must make all due allowances. He is in the presence of death. He says, "The

past is beyond recall; the future is veiled in obscurity and in doubt; the present alone is ours." Here confusion is confounded; but let us ever remember that this was a funeral occasion, and the friends of the deceased were present, and this man Veveu was there, for the purpose, ostensibly, of giving a small amount of consolation to bereaved and broken hearts. Oh, how barren, how cold, how gloomy and God-dishonoring the consolation given! Those empty vessels of ours, hearts "endowed with inexhaustible hope," must turn away from the grave (?) *empty still*. No, not necessarily. God has provided a fountain. Go to it and fill your vessels. Let us not be too severe upon the man. There he stands amid bleeding hearts, and the open tomb just before him. Show pity, Lord! The man says, "No message ever reached man from beyond the grave." How very singular it is that many men repudiating God make a god of themselves. What kind of a being must I be to know that "no message ever reached man from beyond the grave?" How much must I know? Away back yonder in the past, in that "mere sealed book," is a grand and glorious message from beyond the grave. But to our friend it is a "sealed book."

What becomes of evolution?

What becomes of natural selection?

What becomes of the doctrine of the survival of the fittest?

THE MOTIVE THAT LED MEN TO ADOPT DARWINISM.

Before presenting the motive that led some of the great minds in unbelief to advocate the Darwinian theory of creation, it will not be amiss to remind the reader of the fact that the author of the "Vestiges of Creation" presented the evolution theory about twenty years before Mr. Darwin excited the public mind with the "hypothesis." Men who read the "Vestiges" looked upon the assumption as a speculation, but refused its adoption until Mr. Darwin, for the purpose of set-

ting aside the idea of separate creations of species, improved so far upon the "Vestiges of Creation" as to repudiate design in nature. Having done this, many of the leading spirits in skepticism, with a few great minds in unbelief, at once accepted the wild speculation. Their motive may be seen in the following quotations: "The eye was not made for the purpose of seeing, or the ear for the purpose of hearing. Organisms, according to Darwin, are like grape-shot, of which one hits something and the rest fall wide." (Lay sermons, p. 331.) According to the above it appears that Huxley regarded the evolution of species, as advocated by Darwin, as identical with the old, effete idea that circumstances have determined everything. Buchner says, "According to Darwin the whole development is due to the gradual summation of innumerable minute and accidental operations." This is the same idea. Carl Vogt says, "Darwin's theory turns the Creator, and his occasional intervention in the revolutions of the earth and in the production of species, without any hesitation, out of doors, inasmuch as it does not leave the smallest room for the agency of such a being." Haeckel says, "The grand difficulty in the way of the mechanical theory was the occurrence of innumerable organisms, apparently, at least, indicative of design." He further says, "Some who could not believe in a creative and controlling mind, to get over the difficulty of apparent design, 'adopted the idea of a metaphysical ghost called vitality.'" He then presents his estimate of the service of Darwin in the following words: "The grand service rendered by Darwin to science is that his theory enables us to account for the appearances of design without assuming final causes, or, a mind working for a foreseen and intended end."

Strauss, after making the admission that the evolution theory is a mere guess, that it is no explanation of the cardinal points in descent, adds: "Nevertheless, as he has shown how miracles may be excluded, he is to be applauded as one of the greatest benefactors of the human race."—*Old Faith and New*, p. 177.

The same author says: "We philosophers and critical theologians have spoken well when we decreed the abolition of

miracles; but our decree remained without effect, because we could not show them to be unnecessary, inasmuch as we were unable to indicate any natural force to take their place. Darwin has provided or indicated this natural force, this process of nature; he has opened the door through which a happier posterity may eject miracles forever."

Helmholtz says: "Adaptation in the formation of organisms may arise without the intervention of intelligence by the blind operation of natural law." This author confounds law with cause or agent. "Law is nothing without an agent to operate by it." Law is simply a rule of action. Let us hear Strauss once more: "Design in nature, especially in the department of living organisms, has ever been appealed to by those who desire to prove that the world is not SELF-EVOLVED (capitals mine), but the work of an intelligent Creator."—*Old Faith and New*, p. 211. On page 175 Strauss says of those who ridicule Darwin's evolution hypothesis and yet deny miracles: "How do they account for the origin of man, and, in general, the development of the organic out of the inorganic? Would they assume that the original man, as such, no matter how rough and unformed, but still a man, sprang immediately out of the inorganic, out of the sea or the slime of the Nile? They would hardly venture to say that; then they must know that there is only the choice between miracle, the divine hand of the Creator, and Darwin." According to this statement every man is left to one of three conclusions, viz:

1. That man came up immediately *as man* from the inorganic, or from the slime of the Nile, or from some other slimy place. Or,

2. That man was evolved from the lowest forms of life, according to Darwinism. Or,

3. That man was created by the divine hand, according to Christian belief.

Reader, which will you accept. Will you dethrone the Creator?

Choose you this day between the Creator and the slime of the sea with the sun's rays. What does Darwin know about

the origin of life and mind? I am informed that he believes in a God, who, by miracle, gave the living unit at the base of his evolutionary series, but it seems to be an admission for the sake merely of avoiding disaster, for he says: "In what manner the mental powers were first developed in the lowest organisms is as *hopeless an inquiry* as how life itself *first originated*. These are problems for the distant future, if they are ever to be solved by man."—*Descent of Man*, p. 66. This is an open confession; in it all is given up.

I am now reminded of one of the last sayings of Strauss; here it is: "We demand for our universe the same piety which the devout man of old demanded for his God." This brings us to the same standard of piety. Then why the opposition?

Strauss denied a personal God. Of his mental condition we learn something from these words: "In the enormous machine of the universe, amid the incessant whirl and hiss of its jagged iron wheels, amid the deafening crash of its ponderous stamps and hammers—in the midst of this whole terrific commotion, man, a helpless and defenseless creature, finds himself placed, not secure for a moment, that on an imprudent motion a wheel may not seize and rend him, or a hammer crush him to a powder. This sense of abandonment is at first **SOMETHING AWFUL**." (Capitals mine.) Reader, the religion of Jesus Christ will save you from the terrible mental condition which is legitimate from a denial of God and his Christ. Will you accept it and experience the fact?

SHALL WE ABANDON OUR RELIGION?

There is no counterfeit without a genuine. Even a myth is related to something, near or remote, to which it bears some resemblance. There is nothing of great value that is not counterfeited. There is nothing that is not abused. Civil government has been wonderfully abused; in this respect it has fared no better than religion. There are many forms of

civil government. There are many forms of religion. Let us ever seek the best form in each.

We are often pointed to the blood that has been shed in religious wars; but do unbelievers value civil government less because of the blood which they have cost? No. That blood speaks better things. May we not estimate civil government and religion both by the blood they have cost?

Unbelievers are very industrious in keeping before us the disagreements among Protestants. They say, Look! they can't agree among themselves. Well, is there any better agreement among politicians, or in civil governments? Is there any agreement among unbelievers which would serve as a model for us poor souls to imitate? I confess that the way is open for improvement among Protestants in this respect, but is it not just as open for a similar improvement among unbelievers in the scientific field of thought? There we find Atheists, Pantheists, Deists, Polytheists and Theists. In their history will be found an immense mass of contradictory opinions.

Man is imperfect in many of his attainments. A few men are more perfect than others, but all are liable to mistakes. Errors are found in all the histories of humanity; shall we therefore discard science and civil government? or shall we turn misanthropists? No; we will do neither. We are in a progressive age. We were capacitated for progression. We would not be men without this capacity. Let us ever remember that man is, after all his mistakes, the noblest creature of God, having God-like attributes. Do you doubt this? Then tell us why it is that a falsehood is always detestible to the mind. Why do men strenuously avoid contradictory propositions? The God-like in man is the great secret of his progression. He is a progressive being. Shall we on this account condemn all that in which man has and does progress? Shall we condemn Christianity on account of man's failures? Shall we discourage his honest efforts by keeping those failures always before him? Have men made no mistakes in science? Shall we repudiate on account of mistakes? Then there will

be no end to repudiations. Let us remember and talk of the many mistakes that have been made in both science and religion, like the man "who visits the shadows in the deep ravines, in order that he may more fully realize the fact that the sun shines;" that is to say, let us talk of old, effete dogmas in science and in religion only to more fully realize the fact that the sunlight of truth is shining. Yes! Man has progressed. "Science and religion both stand true to their God." Man alone deviates. How often do we hear men say, "Science is progressive?" Scientific truth is always the same. Man is not always the same. Shall we keep his many deviations from truth and principle before him in order to cause greater deviations? Who will "deliver" the unbelievers of our country "from this dead body?" It contains all the errors of the ages. Their name is "legion." Among them we behold laws in the early history of our own country that to-day would shock the common sense of our country. Examine the old "Blue Laws of Connecticut." Among the errors of the past we find the "rack," the "thumb-screw," the "inquisition"—I was going to add the cross, but I recollect that unbelievers do not put that in their list. They do not sympathize with Christ, so they leave the cross out; in fact they do not like to talk about it. "It is their stumbling stone; the rock of their offense." I am tempted to say more about the errors of scientists in the bygone, but I must forbear; for in so doing I would ape the unbelievers. I have no great love for apes. So far as old, effete, erroneous opinions and faiths are concerned, with the old instruments of torture belonging to the shadows of the dark ages, we should say, disturb not the dead.

A man making his appearance among us as a lecturer, condemning all the sciences, presenting to the public mind the hundred and one old false ideas known in the history of scientific investigation, would be hissed out of literary circles.

An orator coming before the American people as a speaker, loaded with all the imperfections of our government, with its errors in legislation, its wicked and corrupt men accepting bribes, its mistakes on the fields of battle, resulting in great

loss of life, as an open enemy to our country, breathing out treason, would subject himself to the anathemas of our government. The course pursued by unbelievers against the religion of Jesus Christ is without a parallel in the fields of science, civil governments and morals, yet the way is equally open in all those directions for a similar effort.

What is the value of the religion of Christ? What is the estimate placed upon it by the best minds of America? Andrew Jackson said, in his last hours, "That book, sir," pointing to the Bible, "is the rock on which our republic rests."

Benjamin Franklin said, "As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals, and his religion, as he left them to us, is the best the world ever saw, or is likely to see."

John Adams said, "The Bible is the best book in the world."

Henry Clay said, "I always have had, and always shall have, a profound regard for Christianity, the religion of my fathers, and for its rites, its usages and observances."

U. S. Grant said, "Hold fast to the Bible as the sheet anchor of our liberties; write its precepts on your hearts, and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future."

General George Washington said, "It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation."

THE DOMAIN OR PROVINCE OF SCIENCE.

The Greeks used the word "epistasin" to express the idea that we express by the word science. Our word means certain knowledge. Theirs was understood to mean "coming to a stand," from "epi," upon, and "staseo," to stand. Science takes account of phenomenon and seeks its law. When you apprehend a phenomenon and discover its law you have ac-

complished all that the term indicates, even though you fail to comprehend the why's and wherefore's of the law. "Certain knowledge," this phrase indicates limitation. All that it demands is that you know that which you profess to know. It therefore follows that the word "science" is equally applicable to the comprehensible and incomprehensible. The word is from "*scio*," *I know*. As men's knowledge, in the present state, at least, is limited, so science, as presented by man, is also limited; but, as men are progressive beings, science and the sciences may increase, adding more and more of truth. There are, however, shores beyond which science will never carry us, but on the contrary will leave us to settle down, to rest forever in content or discontent, just as we choose.

The modern hypothesis of materialistic unbelievers is that there is but one substance in the universe, and that is matter. If this be so, then all knowledge pertains to matter, and when you have reasoned yourself to the last element known, or knowable, in physical analysis, which will be the point of departure as well as your ultimate truth behind which you can not go, then, of course, you are where you must rest satisfied or dissatisfied; you have come to the Rubicon beyond which you will never pass. The mere physicist finds, as a legitimate result of his hypothesis of but one substance, his rest in the ultimate of eternal matter and blind force. The Christian, recognizing spiritual substance also, finds his ultimate or resting place in God, who is the last element in vital and mental analysis, and also the Christian's starting point in his inductive reasonings. We realize that scientific knowledge is profitable, even in the field of matter, but if we refuse to science any domain above matter she will lead us to the dust of the grave, there to forsake us forever amid its gloom and sorrow. Here Colonel Ingersoll's "night birds"—for angels he has no use—move with "rustling of wings." When such men reason themselves back to the germ cells and sperm cells, and stand there upon the last element in the analysis of the human body, they are not able to take another step until they acknowledge the existence of spiritual substance as matters master, which

ever was, and is above matter, which takes hold of matter and builds germ cells and sperm cells and inhabits them, as the inherent force which superintends the building, differentiating the species, and determining the sex.

Ask the unbeliever, the materialist, what this vital principle is, and he answers: "It is the all-pervading force that is modified by the organic structure." That is, in his philosophy, the "vital force is produced by the organism," and the "organism is produced by the vital principle?" So, being at the last limit of the physical analysis of the organic being, he is involved in a contradiction, while the Christian who believes in a spiritual substance refers all to spirit, and claims a continuation of his identity as an intelligent spirit, resting in his ultimate or starting point, viz: God. Do you say I am lost in God? Well, to be thus lost in God is to be saved from corruption and from the dust of the grave; but to be lost in the dust of the grave and in the ceaseless changes of matter is to be lost to God and to spiritual being. Let me be with God rather than lost amid the dark waves of oblivion.

Has science no prerogatives above the physical? Tread lightly here; you might step on holy ground. Do you use the old cry that all outside of matter belongs to the "unknown" and "unknowable?" Exchange the terms for the terms the "uncomprehended" and the "incomprehensible," and we will walk side by side. We know many things which we do not comprehend. Do we comprehend all that belongs to the physical sciences? Do we comprehend matter? I know that I know, but do I comprehend that knowledge? If I should say I know the unknowable, I am guilty of a contradiction in language. Do you say matter is infinite? Can I comprehend the infinite? If science be that certain knowledge which is the equivalent of comprehension, then one of two things is true: First, there is no such thing as physical science; or, secondly, I may have certain knowledge of the infinite—may comprehend the infinite. How is this? Where is the difficulty? It is here: the knowledge which constitutes science is not necessarily that knowledge which is the

equivalent of the comprehension of the thing known. Hence the incomprehensible is not to be excluded from the field of scientific investigation. If matter be infinite, and if it belongs to the field of scientific knowledge, then the infinite and incomprehensible belong, also, to the domain of scientific investigation. If the infinite can not be comprehended, matter can not be comprehended, and if all that can not be comprehended should be dismissed from scientific investigation, then matter should be dismissed.

In physical science we know the vital force exists which builds the germ and sperm cells, but we do not comprehend it. If you ask physical science to explain this invisible force or power, she will say, Gentlemen, I have given you an introduction to this wonderful builder; you see it is there at the threshold of organic being, but I can not tell you why it is there, nor what its properties are; if it has any, they are outside of my domain. I deal with matter. You must ask at the gate of the unseen, ask the science of the spiritual, the mental and vital. I am in wonderful contrast with mind, with life also. I am inertia. Some of my votaries have tried to give you the answer which you so much desire. They have said, "It is the all-pervading force which was lying away back in the antechambers of eternity." Have said, "It was burdened with a universe of worlds." Have said, "It was destitute of personality." Have said, "It was not, and is not, an intelligence." Have said, "It was without will, purpose or desire." Have said, "All beauty, harmony and order were its results." Have also said, "It was," away back in the ages past, groaning and heaving, travailing, in great anxiety to be delivered. Speaking of it in the light of "natural selection," they have deified it, giving to it all the mental operations of an intelligent, living God. On this account some of my lovers are Pantheists. They deify nature; deify everything, and call it all God. A few ignorant Christians, on this very account, are ready to give up their warfare with Pantheists. But the battle is not won because the word "God" is pronounced; for sober reason

says, If nature is *all* God, she is *a* God, who is no God; or a nature without a God, just as you choose to express it. After all, it remains an axiom, that "you can not get more out of a thing than there is in it." So, of necessity, there must be, somewhere in this universe, *Eternal life and mind*. Reader, "how readest thou?"

BLIND FORCE OR INTELLIGENCE, WHICH?

In the discussion of this question I think it proper to submit a few axiomatic or common-sense truths which are universally admitted by the unbiased mind.

First. "Every effect must have a cause."

Secondly. "Every series must have a unit lying at its base."

Thirdly. "In every beginning there must be that which began."

Fourthly. "Something is eternal."

Fifthly. "There can not be an endless succession of dependent things."

Sixthly. "There must be that upon which the first dependent link in the chain of dependent things depended."

Seventhly. "That thing, whatever it may be, upon which the first dependent thing depended, must be eternal."

Was it blind force or intelligence, which?

The existence of a supreme intelligence is the first great leading thought made known in the Bible.

The first that is made known in unbelief, is the existence of "the unknown."

When a man adopts the idea of the unknown, he lays down all his strength to oppose the idea of a supreme intelligence, for what right has he to dogmatize about the unknown? The use of the word force will not help us to a better understanding of things. Force is simply the manifestation of energy, and there must, necessarily, be something lying behind it to which it, as an attribute or quality, belongs. That "something"

the Bible calls "spirit." It has never been christened with a name by the unbeliever. Force is the bridge between it and matter, and the bridge between it and all things upon which it operates. The unbeliever's "unknown" lies behind force. Has he ever given it a name?

So far as science is concerned, it is paying her proper respect to say she demands an intelligence in order to account for the wonderful things with which she has to deal. Laycock, treating upon the questions of mind and brain, says: "The phenomena of life present a vast series of adjustments and modifications to fill certain purposes and bring about ends."—*Mind and Brain*, vol. 1, p. 222 to 224.

Systematic action in the use of means to accomplish certain ends or purposes we regard as the evidence of intelligence. By what other means do we distinguish between the rational and the insane? Winchel says, in his "Religion and Science," p. 102, "Without God we can not account for the correllation presented by the world of structural part to structural part, of structural part to intelligible end, of structural part to persistent plans or archetypes, of correllations which show that they were anticipated."

Beal, on Protoplasm, p. 104 to 107, says, "Living matter overcomes gravitation and resists and suspends chemical affinity." He adds, "It is in direct opposition to chemical affinities that organized beings exist."

What power is that which lies behind chemical affinities, and controls them with direct reference to organic being? Will some bold unbeliever answer?

Carpenter says, "The most universal and fundamental attribute of life is the mode of vital activity manifesting itself in the development of the germ into the complete organism and type OF ITS PARENT, and the after maintenance of the organism in its integrity at the expense of materials derived from external sources. The life in the germ is the controlling agency, superintending the building, charged with the working out the design of the architect." Who is the architect? Or, if you prefer it, what is the architect? Whoever he or

whatever it may be, the design and decrees of nature are with that official. All the changes that can be made in environments or food will not change the organism from the type of its parent. Then the structure of the male and the female with reference to future living organisms, or procreation, is in very poor harmony with the idea that the architect is "blind force."

The same milk from one and the same animal, with the same heat and air, will build up bodies of different types, one as well as another, making human flesh in the human body, and dog's flesh in the dog's body, and sheep's flesh in the sheep's body. If the living germinal organism has its paternity in a dog, it will remain a dog in spite of food and environments.

Carpenter says, "The vital force," in the germ, "is not the entire force or means of growth; heat is a constructive stimulus, but amounts to nothing where there is no life. Food is material for the building, but like heat, it is of no consequence in the absence of life."

The constructing force in the germ manifests itself, in the plant, in the conversion of the insoluble starch of the seed into sugar, and in an additional change of a part of that sugar so as to set at liberty a large amount of carbon, which, uniting with the oxygen of the air, forms carbonic acid, and this process is attended with a liberation of heat which supplies the germ with stimulus.

"It is different with the advanced plant. The organic compounds required to extend the fabric, are formed by the plant, instead of being supplied from without. The tissues of the green surface of the stem and leaves have the peculiar power, when acted on by light, of generating, at the expense of carbonic acid, water and ammonia, with various ternary and quarternary organic compounds, such as chlorophyll, starch, oil and albumen. A part goes to build new tissues, and a part is stored up in the cavities of tissues for food for parts to be developed in the future." Mr. Carpenter says, "Of the source of this peculiar power we have no right to speak confidently." Is it a blind force that anticipates growth in the

plant, and lays away food, in the tissues, for future use? Why should it be different with the young plant?

Sixteen simple substances are known to exist in vegetable organisms, and many of them are more strongly inclined to unite with substances which have no existence in vegetable cells; so they separate, in violation of chemical laws, and unite in vegetable cells in utter disregard of the affinities which are known to be their strongest. How do unbelievers manage such objections to the hypothesis that chemical laws explain everything in vegetable life? How is all this accounted for? We, Christians, answer, "The course of nature is the art of God." This answer is equivalent to the thought that vegetable life is the result of the union existing between God and the vegetable kingdom. The force that lies behind all chemical affinities and controls them, together with the wisdom displayed in that kingdom, belongs to God.

SPECIES, OR UNITS OF NATURE.

Are millions of years adequate as a cause, when associated with all the forces known in nature, to produce new species and extirpate old ones? The teachings of Darwin require an answer in the affirmative.

The survival of the fittest is one of Darwin's emphasized laws of natural selection. He says: "In all cases the new and improved forms of life tend to supplant the old and unimproved forms. New varieties continually take the place of and supplant the parent form. New and improved varieties will inevitably supplant and exterminate the older."—*Origin of Species*, pp. 264, 266, 413.

Do the facts sustain this assumption? The little animals whose remains compose the great chalk-beds are alive and working. Inarticulate or molluscan life is seen in a sub-fossil condition in the Post Pliocene clays of Canada. They are just as they were in the beginning of their history. Species seem

to be immutably fixed. The demand for millions of years, in order to get old species out and new ones in, breaks down with the mollusk of the Pliocene in the clays of Canada. The Pliocene species are the more recent; such is, in fact, the meaning of the term in geology. The mollusk of Canada Pliocene clay has undergone no change since its first appearance upon our globe.

In order to account for ancient life, that passed away, as far back as the carboniferous age, it is claimed that millions of years passed before that age began. But here are the very first species of mollusca in the more recent clays unchanged, and here are the same little animals that floored so much territory in the bygone with chalk. How does this look by the side of the last quotation from Darwin?

Crabs or lobsters, cuttle-fish, jelly-fish, star-fish, oysters, snails, and worms lived contemporary with the first vertebrates. I have recently read an article in which it is said by an advocate of the Darwinian hypothesis, that man in his original condition was a cannibal, feasting, ordinarily, upon snails and worms. Now, it is claimed that millions of years have passed, and that millions of years inevitably destroy old species and introduce new ones; and yet here are the same old pesky snails and worms. If millions of years have passed the system is false. And if millions of years have not passed the system is false; so it is certainly false.

Hybrids are wonderfully in the way of the hypothesis. They can not be saved. All artificial varieties return to their simple form. Mr. Huxley recognizes this as an objection that can not be surmounted. He says, "While it remains Darwin's doctrine, must be content to remain a mere hypothesis;" that is, a mere guess.

In the latest productions of Agassiz we have this statement: "As a palæontologist I have from the beginning stood aloof from this new theory of transmutation, now so widely admitted; its doctrines, in fact, contradict what the animal forms buried in the rocky strata of our earth tell us of their own introduction and succession upon the surface of the globe."

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The first vertebrates are sharks, ganoids and garpikes, which are the highest in structure of all known fishes. Darwin's hypothesis demands this order *reversed*.

When you ask an evolutionist for the links connecting new and old species, as he is pleased to denominate them, you receive the satisfactory (?) answer, "They are lost." A painter presented a man with a red canvass, claiming that it represented the children of Israel crossing the Red sea. The question was asked, "Where are the Israelites?" The painter answered, "They have crossed over." "But," said the man, "where are the Egyptians?" "O, my dear sir," said the artist, "they are under the sea." This is a very fine illustration of facts, if Darwinism may boast of facts, for the connecting links between species are "under the sea" of oblivion, never to be found, and the old species "have passed over." Mr. Darwin's apology is in these words: "Every one will admit that the geological record is imperfect; but very few can believe that it is so very imperfect as my theory demands." This is a grand concession. The "wild speculation" has no support from geology. The blanket of oblivion, which Mr. Darwin and his friends spread over the difficulty, is "millions of years." In that length of time the missing species, or links, would, of course, all pass out of sight. Is this true? No. In the geological record millions of specimens are fossilized and laid away in nature's great cabinet. Why not find a few of the missing links there? Just one. "One fact, gentlemen, if you please." Science is certain knowledge. Is there certain knowledge of missing links? Gentlemen, just bridge one gulf for us; the gulf lying between any *two species* will do. We get impatient, standing and gazing. Look! Can you see across?

Mr. Darwin says, "Professor Haeckel, in his general Morphology and other works, has brought his great knowledge and abilities to bear on what he calls phylogeny or the lines of descent of all organic beings."—*Origin of Species*, p. 381.

This author, Mr. Haeckel, has "lines of descent" which involves the idea of a plurality of beginnings in the history of

organic being; that is, Mr. Haeckel claims a vertebrate series with a vertebrate lying at the base of the series, and an articulate series with an articulate lying at its base. So there must be A SPECIAL CREATION AT LAST. Hear him: "There appears, indeed, to be a limit given to the adaptability of every organism by the type of its tribe or phylum. Thus, for example, no vertebrate animal can acquire the ventral nerve chord of articulate animals instead of the characteristic spinal marrow of the vertebrate animals."—*History of Creation*, vol. 1, p. 250. So the vertebrate must forever remain a vertebrate, and the articulate forever an articulate. Were they both evolved from the same unit? We are anxious to know, how from a pulpy mass of flesh, from a moneron, a creature of one substance, *vertebrates* were evolved. We would like to know, also, how a creature of more than one substance could be evolved from a creature of one substance without more being gotten out of the thing than there was in it. Here spontaneous generation passes into a wreck. Do you see? The pulpy mass of flesh, or moneron, from which so much has been "evolved" was the result of "the sun's rays falling upon the sea slime," and was and is a creature of one substance, homogeneous. "Natural selection" could not operate in the vertebrate type before it existed. It was "limited to the type or phylum." That is to say, natural selection could evolve new species without limitation from each type, but could never evolve a vertebrate from an articulate, nor an articulate from a vertebrate. Then, how are the two series from the same unit; or, if they are connected with two different units, how are those units the effect of the same unintelligent cause? How are we going to cross this chasm lying between the sun's rays and the sea slime upon the one hand, and the articulate and the vertebrate upon the other? Darwin says, "Judging from the past, we may safely infer that not one living species will transmit its unaltered likeness to a distant futurity." Well, how is it with the past? We are told that millions of years are the demand for the changes already brought about. Millions of years would certainly be enough to constitute a "distant futurity."

How is it now? Is there not one species having its likeness represented by a species in the distant past? Yes; the genus *lingula*, the species appearing in all the ages, was "connected by an unbroken series of generations from the lowest Silurian stratum to the present day."—*Origin of Species*, pp 293, 294, 428.

Darwin's "theory" claims that the first forms of all life still exist, and are known and named. The ape, if it could talk like a man, would boast of a history reaching all the way back to time prior to the existence of the greater number of the mammals. To get rid of the difficulty of first forms still existing, Mr. Darwin cuts off his unit from the law of "the survival of the fittest," or "the inevitable destruction of the parent form." He says: "A very simple form, fitted for very simple conditions of life, might remain for indefinite ages unaltered, or unimproved; for what would it profit an infusorial animalcule, or an intestinal worm, to become highly organized?"—*Animals and Plants*, vol. 1, p. 19. "Under very simple conditions of life a higher organism would be of no service."—*Origin of Species*, p. 100.

How are we to reconcile the conflicting ideas in this speculation? At one time we are taught that all forms of life were, originally, very simple forms, existing under very simple conditions. At another time we are taught that "new and improved forms *inevitably* supplant and destroy parent forms." At another we are taught, at great length, the doctrine of the survival of the fittest.

At another we are taught that all things have worked, and do work, without designs upon the part of a present intelligence.

At another we are taught that very simple forms of life, under the very simple conditions of life, have continued to the present day, because of the fact that it would be of NO SERVICE for them to become highly organized. No service to whom? To what end?

Out of thine own mouth will I condemn thee. What! Is there an end in view that has governed in the great question of evolution of species, and the survival of the fittest?

Darwin seems to think so. The wonderful "machine" that Strauss talked about in connection with the "smashing" and "crashing" that destroys parent forms did not smash the simplest forms of life. Why? The answer is, "It would be of no service for them to become highly organized." Then all the smashing and crashing known in the doctrine of "the survival of the fittest" and in "the destruction of the parent form" was under the supervision of some controlling power, having an end to accomplish.

IF we see a member of the church of Christ living in obedience to the "law of Christ," we say he is a Christian, and speak of him as such; on the other hand, if we know he is in works denying Christ, being disobedient, we tacitly assume that he is not a Christian, yet a *mawkish* charity keeps us, in too many instances, from speaking out in this matter, and also keeps us from earnestly trying to distinguish the true Christian; and this is one of the great sins of the church in our times, for thus the wicked are not put to shame, and others are caused to hesitate in their graces by the conduct of those whom, in mawk charity, are called Christians."

"MOUTH-GLUE is made of pure glue, as parchment glue, or gelatine and coarse brown sugar. Take pure glue and add one-quarter or one-third of its weight of brown sugar. Put both into a sufficient quantity of water to boil and reduce the mass to a liquid, then cast into thin cakes on a flat surface *very slightly* oiled, and, as it cools, cut up into pieces of a convenient size. When you wish to use it moisten one end in the mouth, and rub it on any substance you wish to join; a piece kept in the work-box is very convenient."—*Chambers*.

THE Christian's faith was not intended to sit him down in ease, but to stimulate him to the discharge of his duties. So the work of faith is a noble work, a life of labor.

MISCELLANEOUS.

THE oft-repeated story that man had his beginning in a low state of barbarous cannibalism is a groundless assumption.

WHAT is the difference between getting more out of a thing than there is in it and creating something out of nothing?

“IF the religious foundations and sanctions of morality are to be given up, what is to be substituted for them?”—*Lord Selborne.*

THE Orang and Pongo monkeys, which are classed with those which make the nearest approach to man, have three vertebra fewer than man.

“LIVE while we may;” “Let us eat and drink, for tomorrow we die,” are natural corollaries from the teachings of modern as well as ancient infidels.

FINDING human skeletons with the skeletons of extinct animals necessitates the bringing of those animals forward, for specimens have been found in modern times with the flesh upon their bones and food in their stomachs.

IF all organized animal life was evolved from the moneron, a creature of one substance, homogeneous, how were creatures of more than one substance evolved without more being evolved than was involved? Let some of our scientific “wise-acres” solve this problem.

PAUL says, “Things which are seen were not made of things which do appear.” Every negative has its affirmative. The affirmative of the above is this, “Things which are seen were made of unseen things.” The Bible does not teach that anything was made of nothing.

THE Chimpanzee has thirteen pair of movable thoracic ribs. Man has two. If man lived up in the bushes, like the Chimpanzee and other apes, he would need more movable ribs so that he might not be ruined by broken ribs every time he might happen to fall. Is there no evidence of design here?

ALL unbelievers who advocate the idea of spontaneous generation try to get more out of matter than there was in it, viz: life, sensation, intelligence and moral nature. Can you get more out of a thing than there is in it? Is there life without antecedent life, etc.? Unbeliever, are you mocking the Bible because somebody said the Lord created something of nothing, and at the same time advocating spontaneous generation, and thereby professing to get more *evolved* than was *involved*?

THE idea that stone implements are an index to man in the beginning of his existence is an unwarranted conceit; they may point to a degeneracy. The lost arts are indicative of that which might have been repeated many times. Stone implements might have been used, as we know they have been, in times of great civilization. They are an uncertain index of civilization among the tribes who used them, and no index of the civilization of other tribes who lived at the same time in other parts of the earth.

PROFESSOR HUXLEY says, "I understand and I respect the meaning of the word soul, as used by Pagan and Christian philosophers, for what they believe to be the imperishable seat of human personality, bearing throughout eternity its burden of woe, or its capacity for adoration and love. I confess that my dull moral sense does not enable me to see anything base or selfish in the desire for future life among the spirits of the just made perfect; or even among a few poor fallible souls as one has known here below."—*Modern Symposium*, vol. 1, p. 82.

Scientific and Religious Journal.

VOL. I.

FEBRUARY, 1880.

No. 2.

THE INFLUENCE OF THE BIBLE UPON CIVIL AND RELIGIOUS LIBERTY.

Civil government is a state of society in which men are reduced to order ; it is a government in which every citizen has full power over his own rights, but is not at liberty to infringe upon the rights of others. The deepest thought in the word *civil* is the idea of being hedged around by restraints, so as to be shut in from all privilege, or right, of meddling with the rights of others. The Welsh use the word “*cau*,” to shut, inclose, fence, hedge.

Civil liberty is liberty modified by the rights of others. No man has a right, by any Divine warrant, to infringe upon the rights of another ; and cannot do it without forfeiting more or less of his own. This thought, that a man may forfeit his rights, is as essential to proper conceptions of civil government, and civil liberty, as the thought that a man has rights ; for if there be no forfeiture of rights through crime, then all legal punishments are without foundation in justice ; even the right of self-defense, individually and nationally, ceases to exist. And if this be taken away, all support and strength in civil government is gone ; anarchy and ruin only may remain. In all civilized nations a man is regarded as forfeiting his right, *even to life*, by trampling upon the *life-right* of another, and,

while the danger lasts, the assailed may defend his life, in the absence of any other defense, even at the expense of the life of the assailant. To deny this doctrine of the right of self-defense, it is only necessary that we deny that a man can forfeit the right of life. To do this is equal to the affirmation that God is the author of coexisting and conflicting rights. Such rights can exist only at the expense of the destruction of all governments, both human and Divine, as well as all healthy influences of social institutions. It is essential to civil liberty to restrain men from all interference with the rights of others. The greatest degree of civil liberty is enjoyed where men are successfully restrained from such officious interposition. A people may enjoy civil liberty without extending the right of suffrage to all ages and to both sexes; without making all eligible to office; without abolishing paternal authority over minors; without abolishing the punishment of criminals, or the right of the State to the service of its citizens when the public good requires it.

The word *civil* also signifies courteous, complaisant, gentle and obliging, well-bred, affable, kind. From this it will be seen that civil government depends upon the intelligence and righteousness of the people. The absence of all legal demands and all legal restraints would be the absence of all government. It would be libertinism or lawlessness. The great majority of men, from the earliest ages of the world to the present time, have been under the control of tyrants, and have known little exemption from despotic rule. There is not a single Pagan, Mahomedan, or anti-Christian country to-day in which the spirit of liberty has an abiding place. She may have brooded over them at intervals, but, like Noah's bird, found no resting place.

The influence of the Bible preventing the young, the mature, and the aged from crime, causing men and women to love and respect our humanity, is of necessity *to the same extent* the very life of civil government, and consequently the life of civil liberty. It has been said the Bible is the great protector and guardian of the liberties of men. It was an axiom in an

apostate church, that ignorance is the mother of devotion; but the true origin of this axiom is that ignorance which fastens the chains of civil and ecclesiastic despotism.

It is not possible for a people thoroughly under the influence of the teachings of the religion of Christ to be ignorant of their own rights and the responsibility of their rulers. Where the teachings of Christ and the Bible form public opinion the people must be free. No such tyrant as Caligula or Nero would be tolerated in Protestant Christendom. The necessary effect of Christianity upon an abused people is to make them restless under a tyrant's yoke. The author of *Travels in England, France, Spain and the Barbary States*, although an enemy to the Bible, said, after leaving the Barbary States and arriving in France, I could breathe more freely. I no longer looked upon my fellow men with distrust, and I thanked God that I was once more in a Christian land. When we survey the history of past events and kingdoms we, too, find good reasons to thank the Lord for a Christian land. The only authoritative history of remote events and kingdoms is in the writings of Moses and the Prophets. In the times of Moses there were no historical records in Greece, Chaldea, Phoenicia, Egypt or Assyria. No other historian lived so remote as Moses. He was five hundred years before Sanconiathan, and more than a thousand years before Manetho. He has been called the *father of history*. Men have claimed that astronomical calculations carry us farther back, but this claim has been successfully refuted by the calculations of Bedford. There is a fact upon record in Gillie's history of Greece that confirms Bedford's calculations. This man says: After Alexander conquered Babylon he eagerly demanded the astronomical calculations that had been preserved in that ancient capital about nineteen centuries, and ordered them faithfully transcribed and handed to Aristotle, who was the preceptor of this prince. They extended back twenty two hundred and thirty-four years behind the Christian era. There is no reliable history so ancient as the writings of Moses. All the efforts between Moses and David are without regular form—a mass of re-

arranged tradition, both fabulous and corrupt; long after the times of David the pages of writers regarded authentic, are loaded with absurd and disgusting fictions.

Nimrod's kingdom was Babel, and he was a tyrant, instigating war and bloodshed everywhere, laying the nations under tribute and transmitting his tyrannical spirit and powers from son to son, until the Egyptians drove his descendants into Canaan and Joshua drove them into Greece. Ninus inherited the spirit of his father, and the history of his empire, until it was overthrown by the Babylonians and Medes, is a history of absolute Assyrian despotism.

The Babylonian Empire was no better from the revolt of Nebopolassar to its destruction by Cyrus. Egypt and Persia were also equally deprived of the blessings of civil liberty. Greece and Rome were in no better condition with the exceptions of a few restrictions consequent upon Greece being controlled by established customs and Rome by the Senate. These nations were comparatively free, but their freedom did not grow out of a comprehension of the rights of their citizens.

The Jewish Republic is the first ancient government where the people exerted any proper influence in state affairs. It is worthy of special consideration that the Jewish laws were adapted to civil liberty in an age when human rights were so little understood. There is no one work so full of the great principles of civil wisdom as the Pentateuch and the history of Judah and Israel. They were free in choosing their form of government; free in the establishment of their laws; free in the fact that their laws governed and not men. Their form of government was republican, with healthy limitations. Twelve tribes were united in one great republic like so many confederated states bound together for purposes of defence. At first God was their king. After awhile they desired another king, and their form of government was changed to a limited monarchy upon their own request. Their kings did not enter upon their duties until they were accepted and crowned by the people, and then they were restricted in their power by sworn stipulations.

Bad men do not make good citizens. There never was a

nation of infidels or idolaters, existing as such, in the enjoyment of freedom. Holland was free as long as she was virtuous. She flourished as a republic, produced great and learned statesmen; she became corrupt, and infidelity banished her glory.

When Perrier, of France, the successor of Lafayette in the office of Prime Minister to Louis Phillipe, was on his death bed he exclaimed, with much emphasis and zeal, "France must have religion"—man must be governed by moral truth or by despotic power. Liberty does not flourish without morality, nor morality without the religion of the Bible. The love of law, the love of wisdom, the love of benevolent institutions, and the love of virtue makes a people free. When these are absent tyrants are present. When a nation becomes corrupt, liberty degenerates into parties and factions until the stubborn necessity of the strong arm of despotism makes its appearance to control the passions of men. If pride, selfishness, love of gold, thirst for power and licentiousness, are not controlled liberty will die. It may be truthfully said that the high-toned principles of Bible morality are necessary to the good of all classes. These, and only these, will unite a people in one grand national brotherhood, wiping out its factions and hatred, extinguishing party spirit and bringing all the parts into one great whole. Many minds are so opposed to the Bible that they *are* inclined to oppose any government based upon its contents. This is a fearful current, and we should always watch against being carried away upon its turbid waters. Ours is a Christian land, and we shall be a free people as long as we remain a Christian people. While the Bible is loved and honored our freedom will continue; beyond this there is nothing to hinder us from *degenerating into slavery*. All great struggles in Christian lands have been great *moral* and political struggles.

LIBERTY OF CONSCIENCE.

This phase of the question rises very high in our estimation; for we have been taught to regard the rights of conscience and to esteem them above all other rights in a free country. There

can be no civil liberty where the rights of conscience are ignored. The teachings of the Bible are opposed to all interference by law with man's religious faith and worship. Religious liberty asks for no laws meddling with the rights of conscience. Such laws, whether of tolerance or of intolerance, are always in conflict with the spirit of the religion of Christ; for it asks for the soul's free, voluntary service. As American citizens we ask, at the hands of our Government, to be protected, in common with all other citizens, in the free exercise of the rights of conscience. We ask no interference with religion by law, and we apprehend none in our country. If our religion cannot take care of itself, by the force of its own merits, it must perish.

Rivers of blood have been offered upon the altar of a blind intolerance. Look at Antiochus sacking the city of Jerusalem and laying the country waste. Look at the slaughter of the infants of Bethlehem under Herod's jurisdiction. In many ages of the world religious intolerance has been the fruitful source of misery and bloodshed.

The religion of the Bible does not rest itself upon the authority of man; much less is it responsible for the cruel results of wicked efforts to establish or overthrow it by law. Causes outside of Christianity in the hands of wicked men are responsible for every drop of blood that has been shed in the name of our holy religion. Christianity has nothing to fear in our country as long as our law-makers remember that their whole duty consists, not in making or unmaking rights or religion, but in making laws protecting all in the enjoyment of their rights. The principles of religious liberty set forth in the Bible are the following: First, the word of God is the only source of authority in religious matters. Neither tradition, nor remote antiquity, nor ecclesiastical decisions, nor statutes, but the Bible is supreme in our religion. Second, the Bible allows, and demands, the right of private judgment in all matters of faith and duty. This is based upon the well-defined principles of individual and personal responsibility. "Let every man prove his own work."

The true and intelligent Christian has always been opposed to ecclesiastical establishments by law, and the authority of the state to produce unity of faith and worship. In all such matters we are responsible to God alone. His authority is all that is needed in order to the soul's own free service; and this is the only acceptable worship. The third great principle of religious liberty is this: the Bible contains the only infallible standard of faith and worship, and its author is the only infallible judge. The Bible gives to no man, or set of men, dominion over the human conscience, but on the contrary lays the solemn injunction upon each individual: "Prove all things and hold fast that which is good." The direction of Christ is in these living lines: "Call no man master, for one is your master, even Christ." Every man's own works are the only true expositor of his character, because they are the fruits of the affections which point him out as an enemy, or as a friend, of righteousness.

The man who abuses the right of private judgment has a fearful account to render—let him see to that. If he receives not the truth in the love of it that he may be saved, it is at his own peril. The field of investigation is the place where Christianity has won her most splendid victories. She has always lost when wicked men have called in the aid of the secular arm; for it is a very great error to suppose that you can deal successfully with a man's spiritual nature by such forces; it was not made for such government. By the secular arm you may force a wicked man to be a hypocrite, but you cannot make him a Christian in that way; for you cannot reach his understanding, nor give life to his conscience by any such means.

There are two extremes, however, which we must carefully avoid: First, that it is a matter of total indifference what religious principles a man adopts and what form of worship he prefers. The Bible contains essential principles—principles which constitute the essence of the gospel of Christ which must be received, loved and obeyed, in order to the enjoyment of the promises of salvation. The sentiment that it matters

not what a man believes, is no part of the religious liberty which the Bible inculcates. Such a sentiment is everywhere discouraged and denounced. A forcible writer said: Keep clear of uncommon pretensions to charity. Believe the love of God, and be satisfied with his charity, and never dream of making an improvement upon his character.

The other extreme is to have no charity at all. There are many things about which men may safely differ, but they are neither precepts to be obeyed, nor facts to be believed. Differences may exist in opinions, but not in facts to be believed, nor in commands to be obeyed. Christians are such in virtue of faith in Christ and obedience to his commandments. Wherever the minds of men have been brought under the power of the Christian religion, there they have been the devoted friends of such liberty. Such were the adherents of Luther in Germany, the Lollards in England, and the adherents of Knox in Scotland. Such was the case with Holland when her republican virtues, learning and piety, moral and literary institutions made her famous throughout the earth. "Where the spirit of the Lord is there is liberty." One of the most erroneous objections to Christianity is that it is calculated to subject the many to the few, but its spirit and tendency is to bring all, both the rich and poor, on one common level. It pronounces temporal circumstances matters of no consequence, all men creatures of God, made of one blood, having a common nature, subject to common sufferings, common dependence and responsibilities. It teaches us to "defraud no man," to "corrupt no man," to "love our enemies," to "pray for those who despitefully use us," to "disregard external distinctions." In Christ there is neither Jew nor Greek, bond nor free, male nor female, but all are one. The poor are exalted and the rich are humbled. Tholuck says: "The cultivated heathen were offended at Christianity because the higher classes could no longer have precedence of the common people." A religion which teaches that all are upon one grand level under its influences will certainly teach us that all are equal in the presence of the law. Christianity is not only a stranger to despot-

ism, but denounces it in the plainest terms. Its great founder said: "Whosoever will be great among you let him be your servant, and whosoever will be chief let him be your minister." What greater calamity could we experience than the loss of the last copy of the New Testament? Who would bring over the world once more the darkness of Paganism? Who would have our Government put on Roman character? Who would have us foster the basest passions of men? Who would throw the human intellect back into a state of uncertainty respecting a future existence and the manner of securing its blessedness? Who would dry up the living fountains of joy which have been opened to us in the gospel? Who would destroy the motive power of our religion and wither its fruits of righteousness? Who would rob the bereaved heart of its consolations and provoke anew the tears of the mourner which have been wiped away? Who would go to the widow and say: Go and visit the grave of your loved one and weep without hope! Yes, weep with the terrible thought that this parting is to last forever! Weep with trembling, and at last step into the grave with awful uncertainty, to learn all there, and never bring back the secret. Who are they who would restore to death its sting and to the grave its victory? What victories have they ever achieved for our humanity? No calculations could measure the sacrifice it would cost to part with the Bible forever. Wicked men would toll its funeral, while the innocent ones of earth would bathe in tears and turn away in sorrow. Let us never persecute those unfortunate men who are opposing the truth of our religion on account of the errors of the creeds of our fathers. Let us always avoid a spirit of despotism and persecution, because it is dishonorable. If there must be persecution, let truth be the victim. Error is not worthy of the honor that martyrs bear.

It is better that we "suffer for well-doing than for ill-doing," therefore let us criticise ourselves severely, but deal with others in love. The Bible is our authority in religion, and the civil arm is our protection in the state. Religious freedom is ours—may it long remain the glory of our country. In

comparison with this freedom all else is mere illusion. You may enjoy all the freedom that this world can give, and if you are slaves to sin you are miserable slaves to a cruel master. The intellectual and moral condition of the soul, constituting its highest glory, is a liberty worthy of the name. Such an one, in a very important sense, is free indeed, free in solitude, free in poverty, free in abundance, free in life, free in death, free everywhere, and forever free.

THE ORTHODOXY OF ATHEISM AND INGER-SOLISM.

BY REV. S. L. TYRRELL.

“Hail human liberty ; there is no God !” Such is the exulting song of many a human heart when bewildering metaphysics or superficial science has crowded from its convictions faith in the Deity and his moral government. Few men have reached the pure, unclouded heights of religion and morality, where the unselfish love of the holy and the right, for their own inherent excellence, forms the controlling motive of their conduct, regardless of penalty or reward. Humanity is yet on the low moral plane, where penal laws, human or divine, are the most potent forces in regulating human life. Hence the sad fact appears that when theism seems most successfully assailed we hear from many quarters ill-concealed rustlings of exultation at the welcome loosening of the bonds of morality and religion. It seems to be overlooked that a very stern theological system may be quite rationally evolved from atheistic premises ; and there is now a new and very tempting field inviting some bold Calvin or Luther in the ranks of positivism to write an immortal book, with the original and attractive title, *Ethics of Atheism*. The great offense of the scientific (sciolistic) atheist is his lofty arrogance. He complacently assumes the name of Infallible Wisdom. He “understands all mysteries ;” his mental telescope sweeps eternity “from ever-

lasting to everlasting ;" his microscopic vision pierces the secrets of creation,—sees the beauty and order of all celestial worlds emerge from fiery chaotic dust,—by the fortunate contact of cooling cinders of the right chemical properties and temperature, he secretes and hatches into life an egg, or cell of throbbing protoplasm ; to this pulsating mass of jelly there comes from the unconscious abyss at length a vague instinct, a drowsy awakening of desire ; next a feeble gleam of definite thought ; reason then faintly dawns, and lo ! at last this fair universe burst into glorious light, clothed in surpassing loveliness, throbbing with love, tender sympathy and sublime aspiration, and all through the magic potency of blind matter and unconscious force, without an architect or guide. O, wondrous matter, could a God do more ?

O, divine science (sciolist), we bless thy name ; thou hast delivered us from the terrors of dogmatic fear ! Man is but dust, and unto dust shall he return ; "let us eat and drink, for to-morrow we die." But ere we run riot in the intoxication of our new-born freedom from divine law, does not the skeptical, cautious, scientific spirit admonish us to pause a moment and look logically at another class of possible achievements of this wonder-working, material power. In philosophical researches, analogy is a recognized and legitimate guide to truth. Admitting, then, that pure matter has done all that materialism claims it has done in the past, let us look by the light of analogy at other and graver possibilities it may have wrought in its reckless, unrestrained creations. Time is a mighty attribute of evolutionary divinities ; its power seems next to infinite. In a few millions of years Alexanders, Bonapartes, Bismarks, Miltons, Edisons and Ingersols have been evolved from thoughtless chaos ; now, if in limited time (for what are millions of years to eternity) such majestic mental forces have been developed from the inexhaustible store-house of *intellectual nothingness*, why should bold mathematical science deem it a "thing incredible" that in an eternity of time, with an unlimited amount of matter for capital and infinite space for a theater of action, this mind-evolving force may not have gen-

erated beings of almost infinite capacities—even a monarch who sways a scepter over more worlds than one—EVEN A GOD. Why should material philosophy cavil at the creeds which teach a righteous judgment to come? Have not the judicial elements of oxygen, carbon and hydrogen combined to organize on one planet at least courts of equity and judgment seats, and crystalized into prison walls and hand-cuffs the gallows and the hangman? Upon the established scientific principle that nature's laws are uniform, undeviating and universal in their action, does not the analogy of earthly tribunals logically necessitate the belief that our globe is but a province of the infinite empire governed by righteous laws, of which enlightened human laws are a partial revelation.

Modern science teaches the oneness of the universe and the identity and sameness of the matter composing it. What then can be more strictly scientific and demonstrable from materialistic premises than the vast conclusion that uniform passive matter, operated upon by the same undeviating laws, must in all worlds produce the same results and evolve, as it has on our planet, intelligence in which a sense of right and justice shall predominate, and everywhere and in all time, enact and execute laws discriminating between right and wrong? What astronomical prediction, then, can be more certain of fulfillment than this moral prophecy of the final eclipse of evil and ultimate triumph of the right? With no existing power to arrest or mitigate the sentence of this relentless, carboniferous judge, how fearful may be the possible fate of those who disregard the moral laws of protoplasm. Matter has evolved a Franklin and a Morse, who learned to wield the lightning's power. Why may there not have been evolved in the infinite past a more profound electrician, who, with his battery and etherial wires can shiver a planet with his touch? A marvelous power—the human spirit—has gained a vast control over the blind, stubborn substances and forces that created it, and by its immaterial, invisible will, can in a limited degree overrule the most imperious law of nature by throwing a stone into the air. Is it unscientific, then, or derogatory to the

vaunted potency of matter to affirm that the eternal ages may have developed an intelligent will that can project a planet or sun, as the human will and muscle project the pebble? Scoff not, exalted sages, at the weak terrors of those who tremble at the dogma of a malignant devil; consider that pity and compassion are not the known chemical constituents of this soulless creator. Where, then, can we fix the limit of that unconscious, fiendish force that evolved a Nero, and incarnated in human bodies the myriads of demoniac spirits that walk the earth to-day? Egotistical scientist (sciolist) calm the cyclone, quiet the engulfing earthquake, blot from human history the records of war, pestilence, famine, the tales of St. Bartholomew and the Inquisition, and then deny by material philosophy the possibility of even a Calvinistic hell; deny the personality of man because your microscope and scalpel can not find a soul by dissecting the brain of the mathematician, and then deny a personal God because his spirit eludes the grasp of sealed crucibles and can not be detected by digging in the earth with the spade. Deny the existence of conscious life, and then in the light of reason and science deny that the forces that generate life must from necessary law work for its continuance and immortality. Extreme materialism confidently teaches the birth, death and resurrection of planetary universes; why should such grand faith stagger at the theory of the resurrection of a soul? Where is the scientific absurdity of Renan's distant hope, that this mighty resurrection of dead worlds will embrace in its infinite scope the awakening to consciousness; the universal past consciousness of the universe. May not both theist and atheist find in this line of thought a partial answer to the oft recurring modern prayer, "Help thou mine unbelief."—*From the Religio-Philosophic Journal.*

CAN you believe that all things are the result of blind, unintelligent forces, operating under mechanical laws?

THE SHASTERS AND VEDAS, AND THE CHINESE GOVERNMENT, RELIGION, ETC.

Men who wish to be known as scientific skeptics and unbelievers often boast that the above-mentioned books are more worthy of respect than the books of the Bible. For the benefit of all who may not have access to those books, the following, from Duff's India, credited to the Shasters, may be of service in the search after truth :

" Brahm produced an egg. All the primary atoms, qualities, and principles, the seeds of future worlds, that had been evolved from the substance of Brahm, were now collected together and deposited in the newly produced egg. And into it, along with them, entered the self-existent himself, under the assumed form of Brahma ; and then he sat vivifying, expanding, and combining the elements, during four thousand three hundred millions of solar years. During this amazing period the wondrous egg floated like a bubble on the water, increasing constantly in size. At length the supreme, who dwelt therein, burst the shell of the stupendous egg and issued forth under a new form with a thousand heads, a thousand eyes, and a thousand arms. Along with him issued another form, huge and measureless, which speedily matured into the present glorious universe."—*Shasters*.

In Hindostan we may see on one hand the trident of Neptune, the eagle of Jupiter, the satyrs of Bacchus, the bow of Cupid and the chariot of the Sun ; on the other, we hear the cymbals of Rhea, the songs of the Muses, and the pastoral tales of Apollo Nomius. The Hindoos enumerate four grand periods in the world's history called *yugs*. The first comprehends one million seven hundred and twenty-eight thousand years. The second, one million two hundred and ninety-six thousand ; the third, eight hundred and sixty-four thousand years, and the fourth four hundred and twenty-three thousand years. Four thousand nine hundred and thirty-seven of the last yug expired in eighteen hundred and forty-three. The

incredibility of their chronology will be seen at a glance, if you recollect that it is claimed that one of their sovereigns lived through the whole of the first yug. Veda is a generic name for their four oldest and most sacred books, containing simply a revelation directly from Brahma.

Many unbelievers in this, and the old world, who have set themselves against our Bible, have indorsed the Vedas as scientific, without so much as having read or known one line in them. These Vedas profess to go back through *maha yugs* of 4,320,000 years of men. A thousand of these *maha yugs*, or 4,320,000,000 of years make a *kalpa*, or one day of the life of Brahma, and his night is of equal length; a hundred such days and nights measure the time of his life.

These books give, as facts, seven great continents, separated by that many rivers and seven mountain-chains four hundred thousand miles high. They record a hundred sons to one king, ten thousand to another, and sixty thousand to another. These kings were in no danger from violating the command to "multiply and replenish the earth;" but there is one difficulty, at least, about the records concerning the seventy thousand and one hundred sons born to these three kings, and that is this, the records say: They were all born in a pumpkin and nourished in pans of milk, reduced to ashes by the curse of a sage, and restored to life by the waters of the Ganges. Those same sacred books say: The moon is fifty thousand leagues higher than the sun, and that it shines by its own light and animates our body; they say, the sun goes behind the Someyra Mountains and this makes the night; they say, these mountains are many thousand miles high, and are situated in the middle of our earth; they say, our earth is flat and triangular, having seven stories, each one of peculiar beauty, having its own inhabitants, and each one having a sea. The first story of earth, they say, is composed of *honey*, the second is composed of *sugar*, the third of *butter*, the fourth of *wine*; and the whole thing is carried upon the heads of elephants, and when these shake themselves earthquakes are produced. Among the astronomical calculations which confirm

all this there are accounts of floods of waters rising to the Polar star. How is that for a flood?

Infidel, if you read this, and remember that you have been guilty of foisting the Vedas against the Hebrew Scriptures, hide your face and do it no more. The Hindoos worship cats and monkeys and holy bulls and sticks and stones. They are yet sacrificing their infants in that sacred river, *Ganges*. The car of Juggernaut, 'tis said, is yet rolling on its bloody wheels, and women are yet burned upon the dead bodies of their husbands. What is the trouble with those unfortunates? Well, they enjoy freedom from the Bible, freedom from the Bible God, and freedom from the Protestant and Catholic clergy—the freedom that the infidels of the United States concern themselves so much about. Give them what they plead for and it will not be long until they will have more hell than they will love or worship. Infidels boast of the worth of the writings of Confucius and the religion of the Chinese. Let us look after their condition. Here it is, as given in the Universal Vocabulary. As they are esteemed by unbelievers so ancient as to put to shame all others pretending to antiquity, we must be allowed to make the test of their religious and scientific tree by its fruits. First. “If a person be suspected of treason he is put to death in a slow and painful manner, all his relations in the first degree are beheaded, his female relations sold into slavery, and all his connections residing in his house are put to death. If a physician treat the case of a patient in any way different from established rules, and the patient dies, he is treated as guilty of homicide, though, if on his trial it be shown that it was a mere error, he is redeemed from death, but must quit his practice forever. When a debtor is unable to meet the demand of his creditor he receives thirty blows, and the same number may be repeated from time to time till the debt is paid. In case the creditor violently seize the debtor's goods he is liable to eighty blows. In order to the collection of debts, it is customary for creditors to enter the houses of their debtors on the first day of the year and pronounce their claims with a loud voice, and continue there

until they are reimbursed. It is said that this teasing proves a successful method of collecting debts; inasmuch as the debtor, fearing that something may befall the creditor while in his house, and, therefore, suspicion fall on him, he is moved to use all possible endeavors to answer the demand. Women are sold in marriage and the highest bidder takes them. Their government is patriarchal and despotic. The emperor is styled Holy Son of Heaven, Sole Governor of the Earth. Their religion is paganism."

Zell's Encyclopedia gives the following items as true to-day: "Their husbandry is, to a great extent, nullified by the rude and ill-adapted implements employed therefor, and also by the smallness of the farms. Hence, agriculture, as scientifically considered, is but little advanced." The form of government is strictly patriarchal. The emperor, who bears the various euphuistic titles of the "Brother of the Sun and Moon," *Teen-tsyé*, or the "Sun of Heaven;" *Ta-hwang-li*, or the "Great Emperor;" and *Wansuy-yay*, or the "Lord of a Myriad Years," is regarded as the father of his people, and has unlimited power over all his subjects. The emperor is spiritual as well as temporal sovereign, and as high priest of the empire, can alone, with his immediate representatives and ministers, perform the great religious ceremonies. The bamboo, as the chief instrument of government, is applied without distinction, to the highest and lowest Chinese.

The imperial palaces are of great extent, consisting of a series of courts, with galleries and halls of audience beautifully painted. The temples differ greatly in form and size. The ordinary temples or *joss-houses*, consist each of one chamber containing an idol. This, gentle reader, is the store-house of pagan idolatry to which some unbelievers in Indiana and elsewhere resort for names or titles by which to designate the houses of Christian worship in our own country. How would those men like to emigrate to China, where they could have a language that suits their taste, and a literature and religion about which they have boasted so much? If Chinese govern-

ment, religion, and literature and science be so old as is claimed by Chinamen, and by infidels in our country, and its age be the cause of its great superiority in religion and science, may we not thank the Lord that we are young?

ANCIENT COSMOGONIES.

The Mosaic method found in the first chapter of the book of Genesis is not the method of physical science; this seeks, by induction, after laws, principles and causes, stepping backwards step by step, seeking, by the light of physical science, the character of that unit which lies at the base of the whole series of all created things. "The world by wisdom knew not God." The truth of this statement is monumented by the literature of the unbelievers of the nineteenth century. To-day, men who refuse Bible instruction talk of the unknown and the unknowable, thus conceding that their efforts as naturalists, or "natural men," are not sufficient in their results to disclose the character of the great first cause. The same great failure has been, and ever will be, made by all mere naturalists. In view of this fact it is well that Moses gives us at once the great first cause in the phrase, "In the beginning God created the heavens and the earth." There is in this sentence no limitation of time, so there is room here for astronomical ages, cycle upon cycle. There was time enough in that beginning for the present system of planets to be arranged from a single nebulous mass. In it we have a picture of matter in a crude condition, without fixedness of form, surrounded with darkness. Then comes the commencement of the great work of preparing our planet for the home of man, by the spirit of God moving over the chaos. There is nothing in this statement that should perplex any man, unless he is that fool who "says in his heart there is no God." If the chaos here described was matter in a rare, gaseous condition, floating in space, molecular motion produced by the spirit of God

brooding over it, and a chemical change producing electricity may have given the light called the first day.

Here is that troublesome word *day*. Why should it give trouble to any scientist? It is a part of his duty to know that neither this word nor the context in the first chapter of Genesis, nor biblical usage, requires us to limit the term to a period of twenty-four hours. But the context does limit it, in its first occurrence, to an indefinite period of *light*. "GOD CALLED THE LIGHT DAY!" In the fourth verse of the second chapter the word is used to cover the whole period of time past, both the beginning and the subsequent six work-days of the Almighty, thus: "These are the generations of the heavens and the earth when they were created, IN THE DAY when the Lord God made the earth and the heavens." This is no modern invention, gotten up to serve a purpose; for Augustine so understood this matter in the fourth century. He called them "ineffable days," describing them as alternate pauses in the work of God. Such was the interpretation given by the first Christians. Why should we try to measure this term day, in its first occurrences, by a chronometer which did not come into use until the fourth day? The notion that these days were twenty-four hours, sprang up in the middle ages, and is the child of the literalism and realism of those times. Moses gives seven great constructive periods of light, which beautifully harmonize with the seven great geological ages lying this side of his beginning. How he came to do this has perplexed the incredulous scholar and historian beyond measure; it is, indeed, a remarkable fact in literature, but it gives strength to the faith of the intelligent Christian. God was with Moses; his cosmogony bears evidence of inspiration. Compare his narrative with the cosmogonies of the ancient nations. There is but little similitude; if there was much it would not prove identity. It would be strange if the ancient nations should have no truth in their cosmogonies. And if they had, would it not be more strange for Moses to leave it out on that account? It would be well to remind you just here that the Almighty, and doubtless his man Moses also, knew that men possessed

at least *common sense*. In the New Testament we have the word tartarus in its verb form. Where did it come from? The Apostle Peter, guided by the divine spirit, found it in Grecian mythology. Is it to be thrown out on that account? Nay, verily. A man of God, that is, a prophet, in any of the ancient ages as far back as Moses, is not to be regarded as under obligations to shun a truth because it was already in use among men. The man who would claim such a silly thing ought to be discarded from scientific and literary circles as a blockhead. The cosmogony of the Babylonians represents the beginning of things in darkness and water; in which great non-descript animals, hideous monsters, half-beasts and half-men, made their appearance; then a woman, who personates the creative spirit or principle, was split into two parts, and the heaven and the earth produced by the division. Next Belus, the supreme divinity, cut off his own head, and his blood, trickling down and mingling with the dust of the earth, produced human creatures having intelligence and spiritual life. The Phœnician cosmogony presents, first, an ether or a mist diffused in space. Next, a wind arose, and from this motion proceeded a Spiritual God, from whom proceeded an egg, which, being divided, produced the heavens and the earth. Next, the noise of thunder awakened beings into spiritual life. The Egyptian cosmogony presents a principal divinity, whose name was Ptah, the world-creating power, who shaped the cosmic egg, which again appears here, as in the Phœnician. Next, there followed from Ptah a long succession of gods, with many offices and powers—solar, telluric and spiritual—from whom, after a time, proceeded *demigods*, and then from these proceeded heroes, until the link of our humanity was reached. According to Grote, Grecian mythology opens with the gods prior, as well as superior, to man; it then descends gradually to heroes and then to the human race. Along with their gods are presented many monsters, ultra-human and extra-human, who can't consistently be styled gods, but who partake with gods and man in the attributes of free-will, conscious agency and susceptibility of pleasure and pain—such as the Harpies, the

Gorgons, the Sirens, the Sphinx, the Cyclops, the Centaurs, etc. After a great struggle, or contest, among these wonderful creatures, there arises a stable government of Zeus, the chief among the gods. Then appears chaos, then the broad, firm, flat earth, with deep and dark tartarus below, and from these proceed different divinities and creatures, some grand and terrible, some simply monsters; their relations to each other violate all notions of decency and morality; their wars and slaughters, their gross and abominable crimes issue in successive creative products upon earth, which terminate at last in the appearance of man."

Next we will give you the cosmogony of the Vedas, as it is presented in what is known as the mystic hymn of the Vedas. It is *Pantheistic to the core*. "It is one of the earliest relics of Hindu thought and devotion:"

"Nor Aught nor Naught existed; yon bright sky
Was not, nor heaven's broad woof outstretched above.
What covered all? What sheltered? What concealed?
Was it the water's fathomless abyss?
There was not death—yet was there naught immortal;
There was no confine betwixt day and night;
The only One breathed breathless by itself;
OTHER than It NOTHING since has been.
Darkness there was, and all at first was veiled
In gloom profound—an ocean without light.
The germ that still lay covered in the husk
Burst forth, one nature, from the fervent heat.
Then first came love upon it, the new spring
Of mind—yea, poets in their hearts discerned,
Pondering, this bond between created things
And uncreated. Comes this spark from earth
Piercing and all-pervading, or from heaven?
Then seeds were sown, and mighty powers arose—
Nature below, and power and will above.
Who knows the secret? Who proclaimed it here
Whence, whence this manifold creation sprang?
The gods themselves came later into being?
Who knows from whence this great creation sprang?
He from whom all this creation came,
Whether his will created or was mute,
The Most High Seer that is in highest heaven,
He knows it—or perchance even He knows it not."

—The Rig-Veda, book 10, hymn 129. Translated from Max Mullers'
"Chips from a German Workshop."

This is Pantheistic throughout, and although it presents no absurd combinations of matter and spirit, yet it puts the material creation before the creation of the spiritual, and scarcely allows consciousness to "the One," "the It," from which, somehow, the creation proceeded. The Book of Menu, which is of equal value with the Veda among the Hindoos, gives the following account of the creation :

"Menu sat reclined, with his attention fixed on one object, the supreme God, when the divine sages approached him, and, after mutual salutations in due form, delivered the following address: Deign, sovereign ruler, to apprise us of the sacred laws in their order, as they must be followed by all the four classes, and by each of them, in their several degrees, together with the duties of every mixed class; for thou, Lord, and thou only among mortals, knowest the true sense, the first principle, and the prescribed ceremonies of this universal, supernatural Veda, unlimited in extent and unequalled in authority.

"He whose powers were measureless, being thus requested by the great sages, whose thoughts were profound, saluted them all with reverence and gave them a comprehensive answer, saying: Be it heard! This universe existed only in the first divine idea yet unexpanded, as if involved in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered by revelation, as if it were wholly immersed in sleep; then the sole, self-existing power, himself undiscovered, but making this world discernible, with five elements and other principles of nature, appeared with undiminished glory, expanding his idea or dispelling the gloom. He, whom the mind alone can perceive, whose essence eludes the external organs, who has no visible parts, who exists from eternity, even he, the soul of all beings, whom no being can comprehend, shone forth in person. He, having willed to produce various beings from his own divine substance, first, with a thought, created the waters and placed in them a productive seed; that seed became an egg bright as gold, blazing like the luminary with a thousand beams; AND IN THAT EGG HE WAS BORN

HIMSELF IN THE FORM OF BRAHMA THE GREAT FOREFATHER OF ALL SPIRITS. The waters were called nara, because they were the production of Nara, or the spirit of God ; and, since they were his first ayana, or place of motion, he thence is named Nayrayana, or moving on the waters. From that which is, the first cause, not the object of sense, existing everywhere in substance, not existing to our perception, without beginning or end, was produced the divine male, famed in all worlds under the appellation of Brahma. In that egg the great power sat inactive a whole year of the Creator, at the close of which, by his thought alone, he caused the egg to divide itself ; and from its two divisions he framed the heaven above and the earth beneath ; in the midst he placed the subtile ether, the eight regions, and the permanent receptacle of waters.

“ From the supreme soul he drew forth mind, existing substantially, though unperceived by sense, immaterial ; and before mind, or the reasoning power, he produced consciousness, the internal monitor, the ruler ; and before them both he produced the great principle of the soul, or first expansion of the divine idea ; and all vital forms endued with the three qualities of goodness, passion and darkness ; and the five perceptions of sense, and the five organs of sensation. Thus, having at once pervaded, with emanations from the Supreme Spirit, the minutest portions of six principles immensely operative, consciousness and the five perceptions, he framed all creatures ; and since the minutest particles of visible nature have a dependence on those six emanations from God, the wise have accordingly given the name of S’arira, or depending on six, that is, the ten organs on consciousness, and the five elements on as many perceptions, to his image or appearance in visible nature ; thence proceed the great elements, endued with peculiar powers, the mind with operations infinitely subtile, the unperishable cause of all apparent forms.

“ This universe, therefore, is compacted from the minute portions of these seven divine and active principles, the great soul, or first emanation, consciousness, and five perceptions ; a mutable universe from immutable ideas. Among them each suc-

ceeding element acquires the quality of the preceding ; and in as many degrees as each of them is advanced, with so many properties is it said to be endued. He, too, first assigned to all creatures distinct names, distinct acts, and distinct occupations, as they had been revealed in the pre-existing Veda. He, the supreme ruler, created an assemblage of inferior *Deities*, with divine attributes and pure souls, and a number of Genii exquisitely delicate ; and he prescribed the sacrifice from the beginning. From fire, from air, and from the sun he milked out, as it were, three primordial Vedas, named Rich, Yajur and Saman, for the due performance of the sacrifice.

“ He gave being to time and the divisions of time, to the stars also, and to the planets, to rivers, oceans and mountains, to level plains and uneven valleys, to devotion, speech, complacency, desire and wrath, and to the creation, which shall presently be mentioned ; for he willed the existence of all those created things. For the sake of distinguishing actions, he made a total difference between right and wrong, and enured these sentient creatures to pleasure and pain, cold and heat, and other opposite pairs. With very minute transformable portions called matras, of the five elements, all this perceptible world was composed in fit order ; and in whatever occupation the Supreme Lord first employed any vital soul, to that occupation the same soul attaches itself spontaneously when it receives a new body again and again. Whatever quality, noxious or innocent, harsh or mild, unjust or just, false or true, he conferred on any being at its creation, the same quality enters it, of course, on its future births ; as the six seasons of the year attain respectively their peculiar marks in due time and of their own accord, even so the several acts of each embodied spirit attend it naturally.

“ That the human race might be multiplied, he caused the Brahmen, the Cshatriya, the Vaisya and the Sudra to proceed from his mouth, his arm, his thigh and his foot.

“ Having divided his own substance, the mighty power became half male, half female, or nature active and passive, and from that female he produced Viraz. Know me, O most ex-

cellent of Brahmens, to be that person whom the male power, Viraz, having performed austere devotion, produced by myself; me, the secondary framer of all this visible world. It was I who, desirous of giving birth to a race of men, performed very difficult religious duties, and first produced ten Lords of created beings, animated in holiness, Marichi, Atri, Angiras, Pulastya, Pulaha, Cratu, Prachetas, or Dacsha, Vasishtha, Bhrigu and Narada; they, abundant in glory, produced seven other Menu, together with deities and the mansions of deities, and Maharshis, or great sages, unlimited in power; benevolent genii, and fierce giants, blood-thirsty savages, heavenly quiristers, nymphs and demons, huge serpents and snakes of smaller size, birds of mighty wing, and separate companies of Pitirs, or progenitors of mankind; lightnings and thunderbolts, clouds and colored bows of Indra, falling meteors, earth-rending vapors, comets and luminaries of various degrees; horse-faced sylvans, apes, fish, and a variety of birds, tame cattle, deer, men, and ravenous beasts with two rows of teeth; small and large reptiles, moths, lice, fleas, and common flies, with every biting knat and immovable substances of distinct sorts."

Reader, I have given you this chapter of ancient cosmogonies under the conviction that a bare statement of them must convince any one of either the ignorance or dishonesty of infidels who claim that Moses learned all that he gave in his cosmogony from the ancient cosmogonies. How was it that Moses avoided all their errors and extravagance? How was it that he gave such a severely simple description of creation, which no rhetoric can improve, and no scientist *successfully* refute?

CAN you believe that energy, or force, lies behind all things, operating them, without believing there is something lying behind it, to which it belongs?

CAN you believe that a concourse of dead atoms held a solemn convention, went into harmonious action and produced life?

~~THE~~ BEAUTIES (?) OF HARMONY
~~TO~~ UNBELIEVERS.

~~The~~ "System of Nature" says of the Eng-
lish philosopher of eels by spontaneous generation from
rye moistening meal with water, and shutting
it up in a vessel. It is found after a little time, with the aid of
the microscope, that it has produced organized beings, of whose
formation the water and meal were believed to be incapable.
"The inanimate nature can pass into life, which is itself but
a succession of motions."—*Part 1, p. 23. For Needham's*
Volume of Physics.

Voltaire says: "Were this unparalleled blunder true, yet, in
serious reasoning I do not see how it would prove there is no
god."

He says, it is really strange that men, while denying a crea-
tor should have attributed to themselves the power of creating
eels. But it is yet more deplorable that natural philosophers,
of better information, adopted the Jesuit Needham's ridicu-
lous system, and joined it to that of Maillet, who asserted that
the ocean had formed the Alps and the Pyrenees, and that
men were originally porpoises, whose forked tails changed in
the course of time into thighs and legs. Such fancies are
worthy to be placed with the eels formed by meal.

Voltaire says the ridiculous story of the spontaneous pro-
duction of eels by rye meal is the foundation of D'Holbach's
"System of Nature." He says: "We were assured, not long
ago, that at Brussels a hen had brought forth half a dozen
rabbits." He then adds, "Needham's eels soon followed the
Brussels hen." D'Holbach says: "Experience proves to us that
the matter which we regard as inert and dead, assumes action,
intelligence, and life, when it is combined in a certain way."
Voltaire responds: "This is precisely the difficulty. How
does a germ come to life?"

The author of the "System of Nature" says: "Matter is
eternal and necessary; but its forms and its combinations are
transitory and contingent." Upon the supposition that *all is*,

matter, Voltaire answers, it is hard to comprehend, *matter* being, according to our author, *necessary*, and without freedom, how there can be anything contingent.

Again, the atheistic author of the "System of Nature" asserts that order and disorder do not exist. This is strongly refuted by Voltaire, who says the author is to be distrusted very often, both in physics and in morals.

Spinoza was a pantheist. He, like many modern sciolists, repudiated design in nature. Voltaire, treating upon Spinozism, says: "I am aware that various philosophers, and especially Lucretius, have denied final causes. I am also aware that Lucretius, though not very chaste, is a very great poet in his descriptions and in his morals; but in philosophy I own he appears to me to be very far behind a college porter or a parish beadle. To affirm that the eye is not made to see, nor the ear to hear, nor the stomach to digest, is not this the most revolting folly that ever entered the human mind? Doubter as I am, this *insanity* seems to me *evident*, and *I say so*. For my part, I see in nature, as in the arts, only final causes; and I believe that an apple tree is made to bear apples, as I believe that a watch is made to tell the hour." Voltaire charges Warburton with calumniating Cicero, by saying that Cicero said, "It is unworthy of the majesty of the empire to adore one only God." Voltaire's words are these: "Warburton, like his contemporaries, has calumniated Cicero and ancient Rome." He then gives the above quotation, along with a short comment in Cicero's defense, and closes with the following words: "It is then quite false that Cicero, or any other Roman, ever said that it did not become the majesty of the empire to acknowledge a Supreme God. Their Jupiter, the Zeus of the Greeks, the Jehovah of the Phœnicians, was always considered as the master of the secondary gods. This great truth can not be too forcibly inculcated." Voltaire was a Deist.

Lucretius, according to Voltaire, denied design in nature. Voltaire said, in philosophy, he was very far behind a college porter or a parish beadle.

Spinoza was a Pantheist. Voltaire says, "He frequently

contradicted himself; that he had not always clear ideas; that he sometimes clung to one plank, sometimes to another."

Voltaire says: "A natural philosopher of some reputation had no doubt that this 'Needham,' who made the eels, 'was a profound Atheist,' who concluded that since eels could be made of rye meal, men might be made of wheat flour; that nature and chemistry produce all; and that it was demonstrated we may very well dispense with an all forming God." Voltaire calls this *an unparalleled blunder*. D'Holbach, the author of the "System de la Nature," was an Atheist, so were his assistants in the production of that work.

Voltaire addresses the author of that work in the following words: "In the state of doubt in which we both are, I do not say to you, with Pascal, 'choose the safest.' There is no safety in uncertainty. We are here not to talk, but to examine; we must judge, and our judgment is not determined by our will. I do not propose to you to believe extravagant things in order to escape embarrassment. I do not say to you, 'Go to Mecca, and instruct yourself by kissing the black stone, take hold of a cow's tail, muffle yourself in a scapulary, or be imbecile and fanatical to acquire the favor of the Being of beings.' I say to you, 'Continue to cultivate virtue, to be beneficent, to regard all superstition with horror, or with pity; but adore, with me, the design which is manifested in all nature, and consequently the author of that design—the primordial and final cause of all; hope with me that our monade, which reasons on the great eternal Being, may be happy through that same great Being. There is no contradiction in this. You can no more demonstrate its impossibility than I can demonstrate mathematically that it is so. In metaphysics we scarcely reason on anything but probabilities. We are all swimming in a sea of which we have never seen the shore. Woe be to those who fight while they swim! Land who can; but he that cries out to me, 'You swim in vain, there is no land,' disheartens me, and deprives me of all my strength. What is the object of our dispute? To console our unhappy existence. Who consoles it—you or I? You yourself own, in some

passages of your work, that the belief in a God has withheld some men on the brink of crime; for me this acknowledgment is enough. If this opinion had prevented but ten assassinations, but ten calumnies, but ten iniquitous judgments on the earth, I hold that the whole earth ought to embrace it.'"
—*Voltaire's Philosophical Dictionary.*

This Voltaire says: "The laws punished public crimes; it was necessary to establish a check upon secret crimes; this check was to be found only in religion." In the same article we find the following: "We are obliged to hold intercourse and transact business and mix up in life with knaves possessing little or no reflection; with vast numbers of persons addicted to brutality, intoxication and rapine. You may, if you please, preach to them that there is no hell, and that the soul of man is mortal. As for myself, I will be sure to thunder in their ears that if they rob me they will inevitably be damned." His true position upon the hell question is, that it is necessary to preach hell to the blind and brutal populace, that there is a real necessity for such teaching, whether it be true or false. He seems to regard it untrue, but necessary. What an idea! The harmony and consistency of unbelievers is (?) grand. It is no wonder that Voltaire's name should stand, along with the names of Atheists and Pantheists and Deists, above the head line upon the first page of the *Boston Investigator*.

IS GOD THE AUTHOR OF DECEPTION AND FALSEHOOD?

There is a want of fair dealing with Bible language manifested by all the enemies of our religion. The unbelievers of our time will find it very difficult for them to sustain the reputation of moral honesty and, at the same time, retain many of the old, worn out objections which they have urged against the Bible. They should remember that while the light of scientific investigation is exposing the old, unscientific and unscriptural tenets of the creeds of our forefathers, and making it

hard for candid, sensible men to defend them, it is also shedding light upon Bible truth to such an extent that unbelievers are finding it equally difficult to retain their silly objections to the Bible. They have asserted from 1st Kings 22, that God kept false as well as true prophets. This charge is not only without foundation in fact, but also false and contemptible. The four hundred prophets mentioned in the sixth verse of that chapter are emphatically denominated "Ahab's prophets," notwithstanding they professed to be the Lord's prophets. This wicked King of Israel had those wicked, false prophets in his service. The address of Micaiah to the two kings in verses 19-23 is a mere parable showing what, in the providence of God, would shortly take place, and the divine permission for the agents, spoken of, to act. Micaiah did not tell the mad and impious Ahab that his prophets were all liars; but he represents the whole by a parable, and, in language equally strong and inoffensive, he says that which amounts to the same thing. Unbelievers of the schools of modern spiritualism and Bostonian infidelity, both say that God inspired prophets with false messages, and violated his own word.

The charge of inspiring prophets with false messages is founded, pretendingly, upon 1st Kings 22: 22, 23, Jeremiah 4: 10, and Ezekiel 14: 9. To answer this, it is only necessary to know that it is an idiom of the original languages to express, in the imperative active, that which is simply permitted. Thus, when the devils begged permission to enter into the herd of swine, Jesus said, "*Go*"—Mat. 8: 31.

And so we are to understand, John 13: 27., where Jesus says to Judas Iscariot, "What thou dost, *do quickly*." No man is thoroughly posted as a Bible scholar who is honest in making the above charge. It is either ignorance or dishonesty that causes men to thus oppose the record. As we are not justifiable in saying that Jesus commanded his own betrayal, so we are not justifiable in saying God commanded lying. Correct principles of interpretation do not justify the unbeliever in any such blasphemy. When an evil spirit offered himself to be a lying spirit in the mouth of a wicked prophet

—false prophet—God said, “Go forth and do so,” which only signifies permission, not command. In Jeremiah 4: 10, where the prophet complains that God had deceived them, saying, “They should have peace, when the sword reached to the soul,” we are to understand that God permitted the false prophets to deceive him, prophesying peace to the people, as appears from the history (Ezekiel 14: 9). *I, the Lord, have deceived that prophet, that is, permitted him to be deceived, and permitted him to deceive the people, as the legitimate result of their own wickedness, and a just judgment upon them for their rejection of the testimony of his true prophets. There is nothing strange about all this; for as sure as there is a God, so sure it is that he permits wicked lying men to be deceived in our own day. He has done this in all ages of the world. In fact, it belongs to his ordained plan to permit, or suffer, men, individually or collectively, to fall in their own deceptions and wickedness. This he threatened in the above case, as you may see in the fifth verse of Ezekiel 14, in these words, “I will take the house of Israel in their own heart, because they are all estranged from me through their idols; because they have chosen to themselves false Gods, I will suffer them to be deceived with false prophets; and I will stretch out my hand upon him, and I will destroy him from the midst of my people.” Destroy whom? Ans.—The false prophet.*

When the prophet of God mistook the promise of God, who told him, when he commissioned him, that he would be with him, by which he understood that he would be saved from all evils, he said, “Thou hast deceived me, and I was deceived.” This prophet was now a derision, the people mocking him, and in his passion and weakness he breaks forth in the above language. It was simply his own mistake, or misunderstanding of God’s promise. God had not promised him that he should not meet with scorn and opposition and persecution, but simply that they should not prevail against him, as we may learn from the latter part of the first chapter. The second objection, that the Lord violated his promise, is also founded in ignorance or dishonesty; it is based upon the statements found in

Joshua 13: 1, and Judges 2: 20, 21, compared with Genesis 15: 18 and 18: 19, 20. In Joshua 13, it is said that there remained very much land yet unconquered, which they had not taken possession of, notwithstanding the Lord had promised to be with them, and to give them all the land remaining yet in the possession of their enemies.

In Judges 2: 20, it is said that the people did not perform their part of the covenant, and this is given as the reason why the Lord had not driven out any more of the nations before them.

The covenant with Abraham was in consideration of his past faith and obedience; yet it was suspended upon the future obedience of his posterity. See Deut. 7: 12, 13 and 11: 22 to 24; and Judges 2 to 20. The Lord gives the following as the reason why he had not given them a complete fulfillment of the covenant upon his part, "Because that this people hath transgressed my covenant which I commanded their fathers, and have not harkened to my voice, I also will not henceforth drive out any of the nations which Joshua left when he died." There are none so blind as those who will not see. When we find a promise from the Lord, and it is in the positive form, that is, when its terms are not rested upon an expressed condition, we are authorized to supply the condition which involves the moral element in the divine government, viz: obedience upon the part of man, or men, as the case may be. See Ezekiel 33: 13.

DARWINISM WEIGHED IN THE BALANCES.

Scientists who claim to be followers of Darwin in scientific investigation are known as evolutionists. The majority of them seem to enjoy themselves very much in opposing the statements of Moses respecting the creation. It might be well for them to remember that Darwin himself was compelled by his better sense to declare that science demands a miracle in order to the existence of the living unit lying at the base of the series of

evolution. So after all it remains a fact that Darwinism is chained to miracle. If Strauss had remembered this he need not have said, Darwin deserves to be praised as one of the benefactors of the race because of having learned us how to get rid of miracles. If there is any value in evolution against the Bible it lies in the use that men make of it to destroy the idea that God created man out of the dust of the earth and breathed into his nostrils the breath of life. Where does Darwinism take you to study the origin of man? To the dust of the earth? *Not exactly!* It takes you to the *slime* of the sea, or the *mud* of the Nile, just one step behind the pulpy mass of protoplasm, or the moneron. God is there working a miracle; such is Darwinism. According to Moses, He was doing just as well yonder in Eden working a miracle with the dust of the earth. Now, in all candor, tell us which statement is most worthy of God, the one that finds the origin of man in the Eden earth with a miracle wrought upon the *dust* of the ground, or the one that finds his origin in a miracle wrought upon the *mud of the Nile or the slime of the sea*? The one that stands him up erect, a man, with Godlike attributes, or the one that lays him down in the slimy mass to pass through ages upon ages in order to get out of his low, slimy paternity and beastly traits of mere instinct, with groveling habits of life? Darwin, conscious of the axiomatic truth that no more can be evolved than there is involved, teaches the doctrine that variation or change of species is brought about by causes which already existed in the common progenitor. Such being true, we ask: In what link below man, in the great evolutionary chain, is intellect and moral nature to be found? Sensible men are turning, however, away from the old, threadbare, worn-out guess-work. The time is not far distant when it will retire once more from scientific thought. It is very old. Pliny, eighteen centuries ago, said: "The various kinds of apes offer an almost perfect resemblance to man in their physical nature." This is just equal to Huxley's statement made in our own nineteenth century, that, "So far as structure is con-

cerned, man differs to no greater extent from the animals which are immediately below him, than these do from other members of the same order." Hence his conclusion: "Man has proceeded from a modification or an improvement of some lower animal, some simpler stock." This idea was fully expressed in the early Pagan mythologies. Their satyrs or forest divinities were creatures blending the animal with the human. So Anaximander, although an advocate of the old hypothesis of evolution, was not the originator of the thought. The old *guess-up* had its origin in Pagan mythology. The Fauns of the Roman legend were supposed to be the transition species, or bridge across the chasm between the brute creation and man—a notion found in Hawthorne's "Marble Faun." So it is plain that evolution, in Darwin's sense of the term, does not lie between new discoveries in science and old dogmas in religion, but it does lie between speculation in science and old dogmas in paganism—poor science, she carries much that does not belong to her! Evolution of species from other species is an idea found in heathen mythology; it is also found in the ancient heathen cosmogonies. The God of flocks and shepherds among the Greeks was a compound creature having the horns and feet of a goat and the face of a man. He was, doubtless, as near an approach to man as Darwin's imaginary link at some imaginary point in his imaginary evolution.

This question is not one of progressive order in the same species, but a question relative to one species rising out of another of lower grade, and especially the development of man from the lower animals. Agassiz says, "Some have mistaken the action and reaction which exists everywhere in one and the same species for a *causal* connection," that is to say, these influences produced the species, whereas the species must exist before any such action and reaction can take place. The action of physical influences, or external surrounding, or *environments* upon species could not take place unless the species *first existed*. Action and reaction in one and the same species already existing, furnishes no evidence upon the manner in which the species was first brought into existence. Darwin

says: "The creation of organic matter having already taken place, my object is to show in consequence of what laws, or what demonstrable properties of organic matter, and of its environments, such states of organic nature as those with which we are acquainted must have come about." Well, Mr. Darwin will never get nearer the truth upon this great question than he was when he marched boldly up to miraculous intervention in order to get his first unit, or living organism to place at the beginning of his evolutionary series, unless he comes back to Moses and takes Christian ground. Geology does not teach that species have been evolved from lower species. Geology declares that new forms are new expressions of creative power. All the physical forces that were operating upon our earth in the inorganic period, are in operation now. Why, O why, has it been that the experience and observation of the ages, as well as the record in the rocks, have failed to give, in all the earth, one sensible demonstration in support of the proposition that man, or any other species, was evolved from an inferior species? The answer is easy—blind physical forces were, and are, insufficient to bring into existence living being. Throughout every department of creation there are evidences of invisible or spiritual powers that lie behind the events that come under observation in science. Chemical affinity lies behind, and produces important changes that take place in organic matter. But chemical affinities do not explain living, organic, being; for we have our existence at the expense of chemical affinities. The living force, whatever it may be, lies behind chemical affinities, and controls them. Instinct influences many of the manifestations in animal life, and intelligence controls the sober conduct of men. Yet above all these there is that wonderful builder and overseer of the organism called life. As nature was perfect in all her elementary principles during the inorganic period, and as inertia was, and is, a property of matter, it follows, necessarily, that life was a new principle, from an immaterial source, otherwise inertia is not a property of matter; for a thing can not be—exist and not be at the same time.

Vogt reasons in favor of evolution of species from a few abnormal—that is deteriorated—human beings, which is the mistake spoken of by Agassiz, that action and reaction in one and the same species produce species. Action and reaction does not produce the species, nor yet *another species*. Men and apes have lived side by side for thousands of years. Why is it that apes have made no advance towards the human form? Poor fellows! An ape is always an ape, and a man is always a man. The geological record upon the rocks is in favor of man's existence as man by creative interposition. The evolution hypothesis rests its conclusions upon effects that well-known causes have never been known to produce, for the evolution of species from lower species was never known anywhere in history or fact. In reference to Darwin's ideas upon the origin of species, Mr. Huxley said: "That, notwithstanding the clearness of the style, those who attempt fairly to digest the book find much of it a sort of intellectual pemmican—a mass of facts crushed and pounded into shape, rather than held together by the ordinary medium of a logical bond." The impossibility of a scientific test is admitted, for vast periods of time in the infinite past are claimed for the work of natural selection. Countless ages form the basis of the system, without which it could not have brought about the present order of things. But an infinite series of life forms upon our earth could not be possible, for it has been shown, allowing that the heat has passed out of our earth uniformly, as it does at present, that inside of a comparatively limited period in the past, it must have been so intensely hot as to have been capable of melting a mass of rock equal to the bulk of the whole earth. Yet Darwin has his half developed—imaginary animals strewn along there in the infinite ages of the past. Men may get around this difficulty by disregarding the facts of science and of common sense, or by doing as Tyndall did; that is, by taking up the mechanism of the human body, the mind itself, emotion, intellect, will and all their phenomena, and *latentizing* them in a fire cloud. Tyndall says: "They were once *latent* in a fiery cloud." Farewell to common sense

or Darwinism—which shall it be? Darwin's idea that all the causes of evolution were placed in a common progenitor, by a miraculous creation of that common progenitor is in very poor harmony with his denial of design in nature, and also in poor harmony with the idea of environments contributing so extensively to the change of species; for if all the causes were placed in a common progenitor, of course, they are not to be found in the least degree in environment. If all was placed in a common progenitor, brought into existence by a miracle, as Darwin teaches, how is design to be excluded from nature? Imperfections in nature are urged against design in nature by all the school of evolutionists. But what kind of imperfection is that which is involved in the idea of God creating a common progenitor, lying at the base of Darwin's series of evolution, possessing all the causes of all effects in nature, without designing those effects? What wonderful undesigned results!

There are those, among unbelievers, who profess to see no evidences of a designing intelligence in all the harmonies of nature, and yet profess to see the far off man behind the old stone ax. What wonderful intelligence they have! There is no want of intelligence; it is want of something else, which Christianity requires. I think so much of your common sense that I will leave you to say what that is. Socrates said: "When I was young it was surprising how earnestly I desired that species of science which they call physical, for it appeared to me pre-eminently excellent in bringing us to know the causes of each, through what each is produced and destroyed. But happening to hear some one read in a book, that it is intelligence which is the parent of order and cause of all things, I considered that, if it were so, the ordering intelligence placed each thing where it was best."

Is mind a development upward from the instinct of the brute creation, or is it an offspring from God? Man's reasoning intelligence separates him from the brute by a chasm that no man can carry the reasoning powers of mind across. *All on that side is brutish.* The science of the Bible, dealing with intelligence as its subject, is the highest order of science known

to man. To limit the term science to physical phenomena is unjustifiable, unless matter is the only substance in the universe, and unless it be true, also, that some things resulting from matter lie outside of science; for if matter is the one, and only, substance, and if science deals with all there is, or may be, connected with that substance, then, according to materialists themselves, its province is to deal with life, mind and religion. But matter is not the only substance, unless a thing can be, exist, and not be at the same time; for if life is a property of matter inertia is not, and if mind is a property of matter it must be with all matter everywhere, or the thing is and is not at one and the same time.

The mind, in all its faculties, lies outside of the domain of the physical sciences. Each man gets his knowledge of his own mental and moral self-hood, not through the senses, but but by his consciousness. So there is a mental science that looks inward, and a physical science that looks outward. Break down consciousness and philosophy is ruined. But some ignorant is ready to say: What care I for philosophy? Poor fellow! He does not know what philosophy is; his ignorance is his trouble. Philosophy simply tells us *how things are*; it answers the question, *how is it?* There is nothing in which we are more interested than we are in the *how is it?* Let us not ruin philosophy; consciousness is her foundation with us; for in order to knowledge there must be primary and intuitive beliefs; the man who has no faith in his own ability to see truth, when it is presented through the medium of the senses, will never come to any definite conclusions about any thing. So mind is innate, and lies in consciousness, or self-hood, and is at the bottom of all our knowledge; otherwise we would not, and could not, be men.

Mind is above matter, and virtue and morals are above both in their results. The certainties are not all confined to physical nature, and hence science should not be. Personality and the freedom of the will, possessed in consciousness, are as certain as any facts in the physical world. Truth, justice, right and wrong are equally certain.

WAS IT POSSIBLE?

The miracle of the sun and the moon standing still in the days of Joshua is urged as contrary to the philosophy of nature, and therefore untrue. That which is simply above the ordinary is not necessarily contrary to the ordinary. The objection is without value until it be proven that there is no God ; for it is in his power to control the planets. Otherwise he is not omnipotent. On this very account, it is true, that there is no consistent ground between Christianity and atheism ; for the moment we admit the existence of God, that moment we concede the existence of the power adequate to the accomplishment of all the miracles of the Bible. Joshua went to the aid of the Gibeonites against the confederate kings ; went up to Gilgal *all night*, and came instantaneously upon the enemy ; having thrown them into confusion with great slaughter, and chased them from Gibeon to Beth-horon, in a westerly direction, the Lord co-operating in their destruction by a great hail-storm, which slew more than the swords of the Israelites, but touched not the Israelites. In this situation of things the sun appears over Gibeon eastward and the moon over Ajalon westward. When Joshua saw it, moved by a grand impulse, he said : "*Sun*, stand thou still over Gibeon ; and thou, moon, over the valley of Ajalon." See Joshua 10 : 1 to 28.

The entire machinery of nature is no more in the hands of an Omnipotent God than a clock or watch in the hands of a man. How absurd it is for a man, who believes in God's existence, to be emptying out his wicked ridicule, the result of his ignorance or otherwise, of his dishonesty, upon this miracle ? Is not God above his laws ? Can not he manipulate, take hold of and handle the laws of nature ?

It is claimed that the miracle was contrary to the philosophy of nature. *God out*, it would be true, but *God in*, it is not. It is conceded by the best of minds that the Bible is in perfect accord with the Newtonian system ; that the sun is the center of the solar system ; and the earth, and all other planets, move round the sun in certain periodical times ; that the sun revolves

around his own axis, and round the common center of gravity included in his own surface; that the solar influence is the *cause* of the annual and diurnal motions of the earth, and that the motions of the earth must continue while the solar influence continues to act upon it; that no power but that of Jehovah can change this solar influence; that he can suspend the operation of this influence; that he can and does manipulate—handle the laws which he has established—whenever his wisdom sees proper. It would be degrading to allow that the Almighty One threw this universe of his under laws over which he has no controlling power.

The miracle wrought upon this occasion was altogether worthy of God. Joshua spoke as if he knew all about the effect of the solar influence upon our planet; it is this influence that gives to our earth its diurnal motion, and the arresting of this influence would arrest the motion of the earth and the day would be lengthened out.

It is objected that if the sun should stand still one moment everything upon the earth would be swept from existence. It is the objection that is at fault, for there is no evidence that it was an instantaneous miracle. A few seconds is all that is necessary when a carriage is in rapid motion to enable its occupants to light out with perfect safety when an instantaneous pause would hurl them over the dash. At the equator the rotation of the earth is at the rate of fourteen hundred and twenty-six feet per second; twelve hundred and twelve feet at Jerusalem. It is the speed of a ball at the moment of leaving a cannon's mouth, discharged by one-fifth of its own weight of powder. This power is allowed to be sufficient to elevate its ball to the height of twenty-four thousand feet, deducting the effect of atmospheric resistance. Yet a child of six summers could destroy all this force by the elastic and continued action of its fingers inside of two-thirds of a minute. This last objection is entirely worthless until it be shown that the miracle under consideration was instantaneous, for eighteen minutes is time enough to stop, gradually, our planet in its motion, so effectually that you would not feel that anything had happened. "The fool hath said in his heart there is no God."

Scientific and Religious Journal.

VOL. I.

MARCH, 1880.

No. 3.

THE INFLUENCE OF THE BIBLE UPON MORAL AND SOCIAL INSTITUTIONS.

It is profitable for us to occasionally survey the dark arena where men have played their part, in lonely gloom, without a Savior and without a God. Pagan morality, being without the motives and restraints of revealed religion, and guided wholly by the passions and the lights of reason and nature, is grossly defective. It has no settled standard of right and wrong. It is vain to look, in all heathen philosophy for any settled principles of duty or motives that commend themselves to enlightened minds.

What is the basis and character of virtue? What is the law of moral conduct? What is the object which governs it? In what does human happiness consist? These are questions which have never been satisfactorily answered by the unaided powers of the human mind. The annals of Pagan history show the real results of all their speculations upon these questions. They are comprehensively presented in the following: "They became vain in their imaginations and their foolish hearts were darkened. They were filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, deceit, malignity. They were backbiters, haters of God, spiteful, proud, inventors of evil things, disobedient to parents, without natural affection, implacable and unmerci-

ful." Their manners and habits were the results of mere whim and caprice when they were not the results of simple love of wickedness. The vice of one community was the virtue of another; and refinement in one was unpardonable rudeness in another. The public festivals celebrated in Egypt are disgraceful upon the pages of history, being accompanied with shameful practices. Egypt was noted for corrupt morals as far back as the times of Abraham. Asia Minor was no better; unrighteousness, sensuality and luxury prevailed. In Greece there was brutal savageness in its most hideous forms; in the age of its greatest refinement sin was dressed up in the finest style. The Olympic, Pythian and Isthmian games, which were kept up to give strength to the body and courage in the battle, were debasing and corrupting to the lowest degree of wretchedness. The ages of ancient heroism were filled up with crime and debauchery. They were fruitful in incest and parricide, and all the dark and gloomy events which were necessary to make up the most fearful picture of immorality. The monarchs of Assyria spent their time mainly in debasing crime and voluptuousness. The brightest and best days of Babylon were notorious for lewdness and accomplishment in crime and iniquity; loaded with riches, they spared no pains and withheld no means in the production of all that gratified their lusts and fed their passions. In Babylon there was a certain well known temple in which adultery was legalized by *compulsory law* for the purpose of increasing the public revenue. The ancient Pagan religions sanctioned and practiced the most detestible licentiousness. Cato commended young men for visiting houses of ill-fame. Such was the very best phase of morals and public manners in the purest state of Roman society. What must have been the worst? The worst! Well, I will give you an idea of it. The Emperor Nero drove through the streets of the capital with his mistress in a state of nudity; and the Emperor Commodus first seduced and then murdered his own sister. Here reason, blinded by lust, was their guide. These people were not troubled with that terrible book called the Bible. Happy (?) state. How would

we like to have our homes in the midst of such fellows? Their conscience had no fastenings, how could their doctrines excite to moral virtue?

How much better are the principles of modern infidels? Bolingbroke's morality is all embraced in self-love. Hobbes claims that the only basis of right and wrong is the civil law. Rousseau says all the morality of actions is in the judgement we ourselves form of them. Shaftsbury says, all the obligations to be virtuous arise from the advantages of virtue, and the disadvantages of vice. Have such moral principles ever reformed the world? Do they reform their advocates? Did you ever know a man to reform after he became an advocate of such principles? Did you ever know a man to reform after understanding and abandoning the Christian religion? If any such ever reformed their lives after setting themselves on Pagan ground, by opposing Christianity, I have yet to learn the fact. It is the morality of a wicked world that simply asks for the profitable, and not the right; which inquires not for duty, but for self-interest—for the opinions of men; it is a body without a spirit—a whitewashed sepulchre—splendid only in sepulchral greatness.

Morality rests not upon principles that clothe themselves in various garbs to please the different fancies of the different ages, consulting simply the spirit of the times. Such morality is one thing to-day and quite another to-morrow—it is variable as the seasons. It adapts itself to the occasion—to the hour. It is very pliant—it has no conscience, but is always popularity-seeking. The morality of the Christian religion is very different. In the New Testament we find a morality as pure, lofty and unchanging as its divine author; it purifies and regulates the inner man—"make the tree good and the fruit *will be good*." The Bible settles the great question of duty. It teaches us that to do right is to do that which is right in itself, from *pure* motives and with a *right spirit*. These two things God hath joined together, viz: the right deed from right motives, and the right spirit. A man's

conscience may be satisfied without the right motives and without the right spirit, but that is not enough.

It is not enough for a man to have the right spirit and the right motives, unless he does that which is right in itself. Conscience may be warped by malevolence, selfishness, prejudice, or education, until the man is led to do that which is detestable in the sight of God. The time may come when this man will regret his foolishness, and see that he was wrong, like Saul of old.

Right things may be done from a wrong spirit, and wrong things may be done from a right spirit, but the morality of the Christian religion consists in doing right things from right motives and in a right spirit.

The great motive that governs us as Christian moralists is the fact made known in these words, *God requires it*. You may talk of the dignity of correct morals, of their beauty and virtue, and of the terrible nature of vice, and of the demands of a well-governed selfishness, but all these are weak compared with the authority of the Supreme Being whom Christians love and adore.

If we would reform men successfully we must bring the conscience under the strong bonds of obligation; we must extend the authority of the great Lawgiver over the understanding, over the conscience, over the memory, over the imagination, over the entire inner man. This alone will stop the germinations of sin, and check wickedness in its conception. This is the tap-root of the tree of virtue—the source of virtuous principles, demonstrating the truthfulness of the axiom, “Make the tree good and the fruit will be good.” Simple advantage is not the foundation of virtue; it has a nature aside from its tendencies to worldly profit. Otherwise virtue would often cease to be virtue, and vice would often cease to be vice. Anciently there were moral philosophers who plead that utility was the only foundation of virtue. Paul speaks of some who supposed “Godliness was gain.” Such a morality would be the most uncertain thing in the world; give it what name you choose, it is mere selfishness.

THE INFLUENCE OF THE BIBLE UPON SOCIAL LIFE AND
SOCIAL INSTITUTIONS.

Man's entire nature forces him directly into a social state. He is destitute of the strength possessed by many of the lower animals, and naturally unable for want of speed to escape their attacks, so care for life leads him into the closest alliances with his fellows. Childhood and old age necessitate dependence, and his wants, during those periods, bring him under obligations to others during his strength and manhood. The social state is also necessary to the development of his intellectual nature, and some of his natural affections can be exercised only in such a state. Benevolence, gratitude, complacency and heroism are not exercised in an insulated condition—they are called out only in mutual associations with our fellow-men.

The noblest efforts of intellectual strength and of human ingenuity are made under the most powerful influence of society. Thus encouraged, men have collected armies, founded kingdoms and governed them. In such kingdoms the arts and sciences have flourished in a greater or less degree, and imperfect morals have crowned their labors and lifted their minds as high as their unaided powers have permitted. Such has been the best condition in which the Scriptures ever found the social state. The structure has been incomplete, resting upon no solid basis, and only imperfectly cemented together. Such a state of society has always been a proper object for the modifying and controlling influences of a purer system of morality, founded upon a pure religion.

What has been the state of society in times past without the light of revealed religion? There are evils in the social state where the Christian religion exists, but they were there before the Gospel of Christ visited those places. It is very common for unbelievers to charge the calamities of the social state to the Christian religion, but it is a dishonorable mode of argumentation. The proper question is this: Has humanity ever been well organized in the social state without the presence and influence of the Bible? Has it ever been well

governed under such circumstances? Have men respected the social rights and obligations or properly understood them in the absence of revealed religion? Has the religion of Christ been a disturber of the social organization where social rights were properly understood and regarded? or has it set aside the rights and obligations of men in social life where men were enjoying peaceable, happy relations? Does its legitimate influence make men more wicked and miserable? An honest answer to these questions will commend the religion of Jesus Christ, and do honor to him as our Lord and Master. The Scriptures have been the means of establishing institutions which have stood for centuries. Where society has been disjointed and out of order, without bonds or adhesiveness, the Scriptures have been introduced, banishing disorder and bringing peace and good will to man. They have silently operated in the social surroundings and gradually elevated Pagan lands out of Paganism. They refine and cleanse the cruel, giving them habits which make them at once superior to all Pagans.

Look at Rome and Persia in comparison with England and America. The Persian's religion was the best of all the uninspired religions. They worshiped their unknown god in the sun, moon and stars. In two reigning principles they sought for an explanation of the present state of good and evil mixed, which is the perplexing problem that has always confounded unenlightened reason. The Persian's creed only exercised his intellect and gratified his curiosity. It brought no power to bear upon his social relations. Persian history is a mass of crimes, suffering and intolerance. The government was a despotism, and polygamy gave laws to the domestic and private relations of the citizens.

Ancient Rome stands foremost in all that moral culture and philosophy alone can do for social institutions. Its religion was gross in the extreme, exerting an unhappy influence upon the masses, while it was disregarded by the priests who taught it, their sole object being to terrify the multitude and keep them in subjection to the authorities of the state. It was said by a Roman, "Our nation exists more by religion than

by the sword." But upon an examination of Roman history you will find servitude, despotism, tumult, revolt, revolution and slaughter, peace and war. The ambitions of rivals to the throne, and new schemes of rulers, often deluged the country with blood and carried the sword to remote and peaceable nations, till the horrors of civil war were realized in almost every part of the world. Every now and then the powers of some great mind, irritated by his calamities, having all the vices and none of the virtues of his species, would rise up and wreak vengeance in deeds which can not be thought of without sadness of heart.

How much better was ancient Greece? How much better are modern Pagan nations? These evils have been extinguished in the ratio of the circulation and influence of the Bible. The relation between the state and its citizens the Bible recognizes as of divine appointment; the foundation of civil government is the will of God. Government is an ordinance of God. "The powers that be are ordained of God." The great author of our rights, life, liberty, peace, order, public morals and religion, has not left these interests to chance, anarchy or the social compact. Rulers were ordained of God, and are rulers, not for their own exaltation, but for the tranquility, virtue and peace of the governed. Where are the Pagan rulers who were taught this great lesson so as to feel its importance? When have they respected the rights of the people? Where have anti-Christian or Pagan nations, in a single instance, been actuated by any motive save the restless, factious determination to sink one tyrant for the sake of elevating another? In Christian lands a free and virtuous people limit the authority of rulers and assert the rights of citizens. In our country a mass of public virtue and a weight of moral influence, that restrains the wrath of man, keeps us from being involved in an ocean of blood at every popular election. We are not repeating the history of Rome in this respect. We have been taught to "Render unto Cæsar the things which belong to Cæsar." The apostles of Christ have enjoined upon us the duty of being subject to the rulers of our

land, to submit ourselves to every ordinance of man for the Lord's sake. We have been taught to pray for our rulers. While we do this we can not be rebellious. Who is so blind as to not see that the Scriptures will control our citizens with more benevolence than any other book or any other maxims or set of opinions. When the Christian Scriptures are duly regarded and their divine authenticity respected designing, ambitious, corrupting and aspiring politicians will have but little power to plunge us into crimes and sufferings.

The most important of all our social institutions is the marriage. It is the paternal source of all other relations. There is no exhibition of the divine goodness in conditioning our race that is more significant and lovely. By it our world is a collection of families in which the tenderest affections are cherished and the worst generally subdued. Here there is a community of interests. Here we experience the highest motives to a virtuous influence, especially in forming the character of the youth of our country. The race is continually multiplying and enlarging. What wonderful wisdom was it that consulted its honor, its virtue and eternal destiny by the appointment of the marriage relation? It was the best method upon which human society could be organized. There are narrow-hearted, lustful bigots who would do away the social family compact. They talk about "free thought," "free love," no restraints of law, no protection of the mother save the voluntary. Such has been the custom in a few heathen lands; such is the doctrine of a few modern infidels; such are the habits of a few gregarious communities in Christian countries. In these communities the sexes are taught from the cradle to hate the marriage bond. Such a state of society is poisoned and polluted; is a fearful mass of corruption and rottenness. All moral safeguards are removed. The offspring are thrown out upon the world with no restraints of paternal love and wisdom; no obligations of filial love and reverence; monsters in iniquity, and in a short time equal in crime to those who were swept from the earth by the waters of the deluge or the flames of Sodom. Look then for one

moment after the evil of polygamy. It existed for awhile among the ancient Hebrews. Moses suffered it for the hardness of their hearts. From the beginning it was not so. It was a perversion of the ancient institution of matrimony. All the evils of that idolatrous age could not be remedied in a moment; nothing was made perfect until the appearance of that wonderful counselor—*Christ*. He restored the primitive integrity of the marriage institution by revoking polygamy and divorce. Polygamy was never friendly to the physical and mental character of its population. It is demonstrated beyond the possibility of a doubt that it is debasing and brutalizing. The Turks and Asiatics are polygamists, but they are much inferior to the old Greeks and Romans; yet ancient Rome was a long ways from Heaven's will in respect of marriage ties.

The matrimonial institution of Rome was a compromise between the right and the wrong. The institution was considered in the light of a civil contract, entered into for expediency, and protected by the magistrates because it was deemed a blessing to society; by the law of the twelve tables it continued during the pleasure of the husband. The result was that frequent, and often, rapid succession of divorces and marriages took the place of polygamy, and introduced many of its evils.

The private history of Roman ladies of first rank is a succession of marriages and divorces, each new marriage giving way to one more recent. Octavia, the daughter of the Emperor Claudus, married Nero, was repudiated by him for the sake of Poppæa; this woman was first married to Rufus Crispinus; then to Otho; and at length to Nero, by whom she was killed.

Nero murdered Thessalina's husband, and married her for his third wife. Julia, the daughter of Augustus, was first the wife of Marcellus, then the wife of Agrippa, and then the wife of Tiberius. Such examples are found almost without number in the annals of Tacitus. The extent to which this evil was carried may be learned from the poet Martial,

who informs us, that, when the Julian law against adultery was revived as a prevention of the corruption of the times, Thessalina married her tenth husband within thirty days, thus evading all the restraints which the law imposed against her licentiousness. What is the marriage bond worth in such a state of society?

Where is the state of society essentially better in the absence of the Christian religion?

The Bible teaches us that the institution is of Divine origin, established by the Lord himself. It inscribes upon every marriage altar, "What God hath joined together let no man put asunder." It definitely defines marriage to be the act of uniting two persons in wedlock, and only two. According to the Scriptures, this union can only be dissolved by crime or death. With great tenderness the Bible prescribes the duties of this relation. "Husbands love your wives as Christ loved the church." This love is not the cold hearted affection that is after the fashion of free-love philosophy, but it is after a model that has touched heavenly hearts, and caused more admiration than all other things combined.

In the ancient dispensation adultery was punished with death. In the Christian dispensation, it is said with *great emphasis*, "Whoremongers and adulterers God will judge." There is a place of which it is said, "Whoso is simple let him turn in hither, but he knoweth not that the dead are there, and that her guests are in the depths of hell." There is a sin of which the Bible often speaks, pointing the guilty perpetrators to the fact that they have none inheritance in the kingdom of God and of Christ.

The history of Pagan nations is little else than a record of crime. By studying it we may learn something of our obligations to the Christian religion, and our indebtedness to its pure spirit, which has brooded over the darkness of the nations, and brought order out of confusion. It will, also, learn us to value the names father, mother, husband, wife, children and parents; these names were of little value among Romans. In the annals of the Roman empire may be found

a record of all that is shocking ; a record of all that man can be guilty of ; a record of all that an enemy could be guilty of ; suspicion, licentiousness, murder, conspiracy of wives against their husbands, and husbands against their wives ; children sacrificed by the doings of a mother ; families whose peace is ruined by intrigue and violence ; men everywhere falling upon their own swords ; the wife murdering her own husband for the sake of marrying another ; woman practiced, skilled, in the art of poisoning—such is the picture of Pagan life in the most enlightened age of Rome.

Let any man compare society in our country, or in any protestant country, with the state of society under the reign of the Cæsars, and he will see what the Christ has done for our race. The spirit that sustains our social institutions does not grow cold even at the grave, but is felt beyond death. How is it in heathen lands ? The sweetest loves of life give way to suspicion and envy ; the jealousy of love, the thirst for power and ambition, drives them away, often as soon as the flowers and beauty of youth are gone. Where Christ reigns it is not so. Yet there are those who would have us believe that the religion of Christ is an unsocial, selfish religion. If it is unsocial and selfish to have no sympathy with wickedness, to promote all that is virtuous and kind, pure and true, to take pleasure in all that subdues the malignant and beastly, the ambitious and cruel, then it is an unsocial and selfish affair. If it is unsocial and selfish to take pleasure in that which elevates and moulds character in the image of God, and fits it for angelic society hereafter, then it is truly unsocial and selfish.

LAW, CAUSE, AND AGENT.

The word law denotes the unceasing, regular order in which an agent or force operates. It should, consequently, be distinguished from cause or efficiency ; it being only the manner, or mode, according to which an agent or cause manifests itself. Therefore law is neither cause or agent. Yet it im-

plies an agent, or an energy; for without these law is nothing—does nothing. The laws of nature had no existence until nature existed. That is to say, the laws of water did not exist until water existed, etc. So it is easy to perceive the truth that the laws of nature created nothing. Nature is said to be the aggregate of everything; therefore nature created nothing. The laws of nature, being the rules according to which effects are produced, demonstrate the existence of a cause or agent which operates. As the rules of navigation never steered a ship, so the law of gravity never moved a planet. A bare order or law of nature was not the cause of nature. To confound order or law with cause is to speak unadvisedly—unintelligently; it is perfectly irrational. Would you cut off executive authority in a government and continue its existence without a person or society to exercise, judge and execute according to law?

To say the world is governed by the laws of nature, without rising up in our thoughts to the efficient cause and superior reason, or, that which is always implied in the term law, viz., a legislator and executive putting in force, is to play the Atheist and take things by halves; is to suppose the laws of nature are beings, and imagine fabulous divinities in ignoring or setting aside the Christian's God, who is the source of all the laws of nature, and who governs all things according to them. "The laws of nature are the art of God." Without the presence of such an agent—one who is conscious of all upon which the laws of nature depend—producing all that the laws prescribe—the laws themselves could have no existence. The intelligence, or, if you prefer it, cause, which gives the laws of nature their power, and by which they are kept in action, must be everywhere present and always present; otherwise the whole machinery of nature would be deranged—inertia is a property of matter. The universal presence of God is the one great and overwhelming condition of the existence of life and motion throughout the vast universe of nature. The laws of matter are the laws which he has prescribed for his own action. His presence is the essential condition of any natural course of

events in the history of matter. His universal agency is the only organ of power adequate to the accomplishment of the wonders of nature—the only solution of its great problems which lies within the reach of human reason. Some fools still say in their hearts there is no God.

One of Newton's great laws of motion is, that a body must continue forever in a state of rest, inertia being a property of matter, or being put in motion continues forever in a straight line, if it be not disturbed by the action of an *external* cause.

Now let us apply this law to our planet, as a body, and see the result. What is the first necessary conclusion to which we are driven? Ans. Some external agency or cause put our planet in motion. What is the second conclusion? Ans. Some agent or cause controls its motion causing it to depart from a straight line. Do you say the cause is in the influence of other planets? Well, suppose, for the sake of the argument, we admit it, are we then through with the problem? No. We have only moved the difficulty one step backward. We can see how one billiard ball may set another in motion, but it is only thinkable upon the supposition that there was an agent behind the ball which put the second ball in motion. What put the first ball in motion? Did it put itself in motion? No. The law is this: A body must remain forever at rest without some external agency to put it in motion. Now, you step out from our planet to its nearest neighbor, and from thence to the next, and so on till you get to the furthest limits of matter—carry along with you the idea that one planet has put another in motion until you arrive at the last one thinkable, and then ask yourself this question: Is inertia a property of matter here? Is the law of motion, already quoted, a law of motion here? If it is, then, of necessity, science demands an agent outside of planets, or behind the whole of them, to put them in motion, and to control them while in motion in order to carry them forward in *circles*—do you see? “But the fool says in his heart there is no God.”

THE INCONSISTENCY OF MODERN UNBELIEVERS OR MATERIALISTS.

The materialistic unbeliever is necessarily bound up in a contradiction from which there is no escape short of a denial of the eternity of matter, space and duration, on the one hand, or a denial of the materialistic philosophy, upon the other.

His reasoning is this: Space exists. I know it exists. I can't set bounds to space, therefore it is infinite.

Matter exists. I know it exists. I can't annihilate matter, therefore matter is eternal.

Duration is. I know it is. I can't set limits to it; therefore duration is infinite.

Now, it is easy to discover that the conclusion in each case rests upon two thoughts. First, Conscious knowledge expressed in the phrase "I know." Secondly, Want of power to set bounds to space, to limit duration and annihilate matter.

The other and contrary side is brought up in the following arrangement: Mind exists. I know it exists. I can't set limits to mind; therefore mind is infinite, mind is eternal.

Life exists. I can't comprehend or set limits to life; therefore life is infinite, life is eternal.

The time was when there was no life or mind associated with or in matter, the matter belonging to our planet. From whence came life? From whence came mind? Do you say from the laws of nature? Well, laws are rules by which agents act. Laws are nothing unless there is an agent to act in harmony with them or by them. There is consequently something lying behind the laws of nature, acting by them. What is that something? Do you say it is force? Force is the manifestation of energy—a mere attribute. There is something behind energy, to which it belongs. Do you say it is matter? Inertia is a property of matter? From whence came life and mind? The time was when they were not here.

You unbelievers say it is scientific to reason from your own conscious knowledge upon the line of physical elements, as

well as space and duration, to the ideas of infinite matter, space, and duration. Do you not know that there is also a line of vital and mental forces? Why is it that you do not consider men equally scientific who reason upon that line from conscious knowledge to the idea of an ever-living, all-powerful intelligence? Power is a matter of conscious knowledge. Can you set limits to it? No, never! Then power is infinite. Let us ever remember there is no life without antecedent life; no mind without antecedent mind; and no matter without antecedent substance. Where does power come from? Can you tell? If you are a Theist you can. If you are an Atheist you can't. Unbelievers say the Infinite One, if there be such, can not be revealed to man. This conclusion is rested upon the assumption that the finite can not comprehend the infinite. This is regarded as a complete overthrow of revealed religion. Can nothing be revealed to me unless I can comprehend it? Can I know nothing without comprehending it? I know load-stone, but do I comprehend it? I know electricity, but do I comprehend it? I am conscious of life and mind, but do I comprehend either? We know that matter, of itself, is inert, dead, and yet it lives. But this is our difficulty: How does it come to live? We know it lives, but do we comprehend the fact? We know enough about a great many incomprehensible things for all practical purposes. Do you unbelievers know the *unknown*? If you don't, might it not be well to quit talking about it? Your language is at fault. You are no more competent to talk about the *unknown* than we Christians. Turn that word *unknown* out of doors and adopt the word *incomprehensible*, and then talk about it, for it is revealed to all who talk about it. You and I apprehend the INFINITE ONE. You talk about infinite space, infinite duration, infinite substance. Yes, and I talk about infinite life, infinite power and infinite mind. We all know there are infinities in existence. We apprehend them, knowing enough about them for all practical life purposes. You talk about the infinities known in science, and I talk about the infinities known in religion. After all our reasoning may it not be

true that mind is infinite in its capacities? May it not, in the future, comprehend many things which are now incomprehensible? My increase of knowledge, consequent upon the capacities of my mind, enables me to comprehend a great deal that I could not comprehend a few years ago. If I could not have apprehended those things prior to comprehending them, I never would have learned enough about them to comprehend them. I always apprehend a thing, know it is, before I begin to investigate it. Now, I know God, but I do not comprehend him. He is too great in his majesty for my present knowledge. I may never comprehend him, still I apprehend him and know enough for all practical life purposes. I believe that I shall know a great deal more about him in the future; yes, more even in this life, if I am only faithful in "going on to know the Lord."

MATERIALISM IN ITS BEARINGS UPON PERSON AND PERSONALITY.

Personality is individuality, existing in itself, but with a nature as its ground.—*Coleridge*.

Paley says: The seat of intellect is a person.

Lock says: Person stands for a thinking, intelligent being, that has reason and reflection, and can consider itself as itself, * * * which it does only by that consciousness which is inseparable from thinking, and as it seems to me essential to it, it being impossible for any one to perceive without perceiving that he does perceive.

Henry Taylor says: The quality of intelligence is essential in order to person. That which is not intelligent we call a thing, and that which is intelligent we call a person. By the word person we therefore mean a thing or substance that is intelligent, or a conscious being; including in the word the idea both of the substance and its properties together.

Oldfield says: Person is a subsisting substance or "*suppo-*

situm," endowed with reason as a man is, that is capable of religion.

Thompson says: Person as, applied to Deity, expresses the definite and certain truth that God is a living being and not a dead material energy.

Jouffroy says: Personality, in jurisprudence, denotes the capacity of rights and obligations which belong to an intelligent will.

A person is a being who is intelligent and free. Every spiritual and moral agent, every cause which is in possession of responsibility and consciousness, is a person.

Webster says: Person is an individual human being consisting of body and soul. We apply the word to living beings possessed of a rational nature; the body when dead is not called a person.

The Biblical ground nature of the word person is in these words: "What man knoweth the things of a man but the spirit of man which is in him."

Intelligence is an essential attribute of person, but it is not a property of matter. If intelligence is a property of matter, then the distinction between person and thing is of a necessity a distinction without a difference. But no greater absurdity could possess the human mind for one moment than the thought that intelligence is a property or quality of matter. Nothing short of the fact expressed in Bible language that the spirit of man is a gift from God, will account for the distinction between person and thing. Man in his physical nature is enslaved to the laws of physical nature in common with all organized things; is subject to the laws that control matter. The law of organic existence is such that he can not live without a continual supply of food, which the nutritive process continually provides in order to make up for the wastage consequent upon disintegration of parts. But there are impassible limits fixed to the nutritive process by the most certain of all laws, viz: those of gravity and chemical action. To abolish these laws would insure the destruction of all

organic existence, because it would be the abrogation of the essential conditions of organized being. Yet it is true that when a certain point is reached a change and dissolution of the molecules always takes place, and this change is the sure introduction of death. Hence, nothing short of union with God, through his own appointed means, by which he brings his own omnipotence to bear for the purpose of controlling the essential condition of organic existence, could ever be an antidote of death. Man in his original innocence enjoyed such means in the fruit of the tree of life. Being removed from this he dies by the essential laws of his existence. So man in his physical nature is enslaved in common with all things that are under the reign of physical laws. Yet he is a free intelligence. He is conscious of his freedom. There is in his history an abundance of evidence to demonstrate his freedom. There is also a sufficient amount of evidence to demonstrate the slavery of his physical nature. But why refer to evidence here? These are facts of consciousness. Man's personality is, in view of all that has been said, grounded upon his mental or spiritual nature, which was always free, otherwise his identity is lost forever in the grave. I have said, if the attributes of person are properties of matter, there is no distinction between persons and things; in such a case persons would be things and things would be persons. Here it is easy to see that the materialistic philosophy upon the subject of man's identity changes the ground nature of personality, and destroys all distinction between persons and things.

WAS IT RIGHT?

Scientists are the last men upon the earth that should deal unfairly with the Bible. They profess to investigate, to analyze, to demonstrate. In one word, they profess to be in the lead of thought in a very progressive age; therefore we expect just a little more from them than from the unscientific. But, alas! many of them are mere socialists, and many who are

scientists have never investigated the Bible, do not understand its facts, and are also averse to its claims.

"Science takes account of phenomenon, and seeks to understand its law." Now let us apply the test to some of the objectionable facts of the Bible, and note the result.

Moses said to the children of Israel, Understand, therefore, this day, that the Lord thy God is he who goeth over before thee. As a consuming fire he shall destroy them, and he shall bring them down before thy face; so shalt thou drive them out and destroy them quickly, as the Lord hath said unto thee. Deut. 9: 3. This language has reference to the inhabitants of the land of Canaan. Their wickedness appears in the following quotations. Deut. 12: 29, 31. When the Lord thy God shall cut off the nations from before thee, take heed to thyself that thou be not snared by following them, and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God: for *every abomination* to the Lord, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. The destruction of these idolators, who were burning their own sons and daughters in the fire, furnishes unbelievers and skeptics with a great deal of capital, which can be used with ignorance, but not with intelligence.

What was the law governing in the case? The answer is in these words: The course of conduct which is for the greatest good of the greatest number is right. This law is known in the science of civil government. It has its place in the history of all civil governments. Without it we are unable to account for the facts known in the history of our own government. It is a law that lies at the foundation of all moral and social institutions. Those wicked tribes in the land of Canaan, and upon its borders, were in the way of the establishment of any civil institution. It is to be remembered, also, that the children of Israel did not forfeit their rights in the land by going down into Egypt in the time of a famine.

The land was theirs by right of preoccupancy and by gift. Upon their return from Egypt they found no civil institutions in the land, but, on the contrary, the people were burning their own children in the fire. They were also guilty of every abominable thing that was hateful in the sight of God. They were utterly unqualified for citizenship in any civil state, so they were cut off as cankers upon the body.

To the same end, the greatest good to the greatest number, our government has cut off thousands of better men. When the children of Israel went into the idolatrous worship of those wicked heathen and burned their sons and daughters in the fire to Molech, the Lord gave them statutes and laws which were not good, and whereby they might not live. He served them right. How can civil government be perpetuated, or even exist, in the midst of such heathenish idolatry? If infidel objections, based upon the destruction of such wicked hordes as were put to death in Canaan, are worth anything they are worth enough to sanction, by the protection of civil government, all manner of abominations that are known among barbarous heathen.

These enemies of God and the Bible talk as though such an outrage as burning sons and daughters in the fire to idol gods should not be visited with such punishment. Would they do any better? Could they manage such barbarous murderers better for the general good? If it was possible for a civil government to allow such characters the rights of citizenship it would be at the expense of giving license to all other crimes, for there are no crimes greater in their heinousness than *murderous idolatry*. If infidels ever get the power in this or any other civil government, and carry out the spirit of their lectures against the God of the Bible, the government will soon come to an end, and crime of every grade and character will prevail. American citizens have seen many better men than old Amalek die. It is possible that a few unbelievers who were out in the late civil war have seen better men die. It is possible that a few unbelieving colonels have killed better men upon Southern battle-fields, and it is possible that a few of them

are traveling over the country abusing Moses and the God of the Bible for putting worse men to death.

Let us ever remember that the eternal laws of right, sometimes, necessitate the destruction of human life. The greatest good of the greatest number is an object that should always govern the action of a nation. This law should never be disregarded. Murder, having no connection with the general good, is a very different thing. When an individual is put to death by an individual to gratify malice its relations are not with the general good.

All sensible men, who are acquainted with the Bible, know that the facts of the Bible, known in the ancient wars of the nation of Israel, like the facts known in the wars of our own nation, would look terrible in the relations of murder. Things out of their relations are always ugly. A man and a woman living together as husband and wife outside of the marriage relation, would be in adultery, while others living in the same manner, but inside of the matrimonial relation, would be in a grand and praiseworthy union. Why is it that sensible men will wrest the Scriptures, taking things out of their proper relations, and do it to their own condemnation? "Happy is the man who condemneth not himself in that thing which he alloweth."

IT ONLY NEEDS TO BE SEEN, AND ITS UGLINESS AT ONCE APPEARS.

"Are such shams of rights, as caucus-and-ballot-boxism can give us, worth spending any more time and money and agitation upon? I ask, and I appeal to what has been most lyingly named free government in Greece, Rome, England, Venice, France, the United States, and wherever else it has been attempted to *make permanent the crisis stage* of progress which marks the departure from monarchy. No, my friends, art-liberty *alone* can be of any avail. * * * By art-liberty, my friends, I mean the *practical application* of all science and art *systemized* as fast as unfolded. The only law

which can govern a free state must be *discovered*; it must be drawn from the *whole of science and art*—not ‘enacted.’ Human law can no more be ‘enacted’ than can physical law.”

* * * “Man’s leaders must find out how to satisfy man’s highest aspirations, instead of catering for his prejudices; instead of confirming him, by flattery and cajolery, in his false, supernaturalistic notions; instead of studying the trickery of representing and plundering him. And they will rapidly find this out, as soon as a knowledge (already attained) of the *unity of science* spreads among them, and along with it its correlate, that all mankind are one organism, no individual of which can be indifferent to *each* and *all* of the others. Enlightened, far-seeing, *all-benefiting selfishness* will then take the place of short-sighted, suicidal, penny-wise pound-foolish cunning; and that barricade of hypocrisy, duty, that most fallible of all guides, conscience, and ‘virtue’ and ‘vice,’ those most unscientific and mischievous expressions that have ever crept into the vocabulary of human folly, will be obsolete.”

Here is the outcome of the liberty that infidels talk so much about. “Art-liberty” is to ANNIHILATE CONSCIENCE and the distinction between virtue and vice so completely that there will be no more use for the words, “they will be obsolete.” “All benefiting selfishness will then govern humanity.” Reader, are you prepared for such a state of society? “If all *contracts* in accordance with present ‘law’ were fulfilled to the letter, and if all the ‘duties’ enjoined by present moralism were unflinchingly performed, and if all which ‘virtue’ styles ‘vice’ was entirely abstained from, and if what is now ‘free trade’ according to ‘law,’ had a ‘fair field,’ how long would it take a millionth of the earth’s inhabitants to accumulate *all* its wealth? In my opinion, it would not take ten generations to produce that reign of ‘law,’ ‘principle,’ ‘morality,’ ‘virtue’ and ‘free trade,’ or mind-your-own-business, and every-one-for-himself-ism, on the earth.” Are infidels down on law, down on virtue, down on principle, down on morality, etc.? *It seems so.* “But there must be no stealing, swindling or robbery, as *legally defined*, on any account; and there must be no

sexual intercourse out of the bonds of monogamy, *even for bread*, and, above all, there must be no acts, or even words of *treason*. The laboring man and the laboring woman must patiently and slowly (nay, not very slowly, I'm thinking,) die on such wages as they who, *in perfect security*, hold all the wealth, choose to give; and those out of work must brave martyrdom to 'principle,' by starving straightway, unless they can obtain a 'permit' to drag out a few months, possibly years, in sack-cloth and on water-gruel in an almshouse. * * * Was Thomas Paine here to-day his old remedies, religious and political *popular* free discussion and reasoning, would be thrown aside or only used to assist science and art to displace them in religious and state affairs." Truth will come to the surface! Here it is speaking for itself. The office of "art-liberty," the liberty for which infidels plead, is to destroy *popular free discussion* and *reasoning*, allowing them *only* in order to destroy themselves, that is, allowing the infidels to use them to displace them in RELIGIOUS and STATE *affairs*. This is called "art-liberty;" liberty in art and science, and despotism in religion and politics OR STATE. Such a society, plus the absence of conscience, virtue and vice, is the infidel's ideal of free government. All this means is simply "intolerance" by law; intolerance in "religious and state affairs."

When such a state of society is brought about in this country the infidels will have more *hell* than they will relish. Listen once more, "Man's right to be self-governed is, equally with his desire to be so, *self-evident*." How are these infidels going to have self-government and intolerance by law in matters of religion and state? This Godless infidel says, "But what is most insultingly *termed* 'elective franchise' is the farthest thing possible from self-government. * * * The *popular* free discussion of affairs of the last degree of complication, religious and state affairs, except during the *crisis* period of revolution, only renders that worst of despotisms, anarchy, chronic; it seats in the social organism that political gangrene, demagogism, which has always hitherto sooner or later

required the cauterization of military despotism in order to save even civilization. Despotism is the most inveterate of all the diseases of the social organism which ignorance has inflicted; nay, it is a complication of all its diseases. What, my fellow-man, would any of you think of the physician who should consult with an individual organism with a view to taking that organism's opinion as to what course he (the physician) had best pursue in order to cure him (the organism) of scrofula, complicated with every other bodily disease to which flesh is heir? * * * Evidently, church and state management require art and skill infinitely superior to what 'supernaturalism' and its legitimate child monarchism, or its bastard issue, caucus-and-ballot-boxism, are capable of. From the dissecting-room, the chemical laboratory, the astronomical observatory, the physician's and physiologist's study—in fine, from all the schools of science and arts should human law be *declared*, instead of being 'enacted' in legislative halls by those who in every respect besides political trickery, fraud and 'smartness,' are perfect ignoramuses." How is all this to be reconciled with the ideas of self-government set forth by this author and copied in this article? Who are to be the doctors, and who are to be the patients? When *popular* discussion is confined to art and science, only as it may be used in order to keep it out of religious and state affairs, who are to be the *popular* free disputants? When legislative halls are done away, along with their *progenitors*, elective franchise and representation, and law emanates from all the schools of science and art by "declaration," will men be more ready to obey?

Give the sore-headed, politically gangrened, conscienceless, virtueless, Godless applauders of Tom Paine what they ask, and it will simply amount to abandoning our posterity to the lowest, vilest sensualism known in Pagan geography along the line or borderland of a foul lust-gratifying, brutalizing *hell*. May all Christian people, and every lover of our humanity, wake up to the importance of giving these wide-mouthed, blatant infidels, who are traveling over our country howling

about "liberty of man, woman and child," a wide berth. They would like to be the "doctors," and treat the "orthodox" people so as to purge "*popular* free discussion" out of them, and at the same time have their own stomachs crammed full of that grace, and so "steal heaven's livery to serve the devil." The above *infidelism* is copied *verbatim* from the "concluding application" of the life of Thomas Paine by Calvin Blanchard, published in 1879, and being now peddled over our country. What do our infidel friends mean by so much ado about liberty as opposed to the present state of society in our country? Free thought belongs to all. You can't chain the mind. What is it that they want? Will they be so kind as to inform us? Is Calvin Blanchard a representative of the liberty sought for? Then may we long live to keep our heels upon it.

DID THE RACE ASCEND FROM A LOW STATE OF BARBARISM?

The fact that the human mind abhors a contradiction is an evidence of the Godlike nature of man, and an objection to the old tenet of total depravity; it is also the secret of the effort, upon the part of errorists, to systematize. One assumption creates a demand for another, and thus men who start wrong, in science or religion, labor under great disadvantages. When an idea is once consecrated to science or religion in the human heart it is hard to eradicate. When you find that you have made a wrong start remember that it is the part of true manhood to make a frank surrender, and start anew.

The assumption of the "evolution of species" lays all its advocates under the necessity of assuming that a low state of barbarism lies behind the civilization known in the history of the race as the primitive or first condition of intellect. Now, as this is a question of fact, an examination of the evidence pertaining to this second assumption is a matter of primary

importance. What are the facts bearing upon the question? With Darwinians the "primeval savage" is a stereotyped idea, finding expression in every-day language; and an idea that some scientists (rather sciolists) never get tired of promulgating. With them primitive man was little removed from the brute beasts, devoid of knowledge, art, and language—a creature in a small degree above; and in a great degree below, the anthropoid apes, from whom it is claimed he has descended by evolution. Is there any proof of this primitive inferiority, or savagery, as opposed to civilization? How does the voice of history speak? It doubtless shows many instances of improvement, of an advance from a low condition to a higher one; but what does the earliest history say as respects the *primitive condition of mankind*? Waiving an examination of the Bible history, we will at once proceed to other sources. In Egypt there are no indications of an early period of barbarism. All authorities agree that we find no rude or heathenish time in the far off history of Egypt out of which civilization was evolved. The first king known in Egyptian history, Menes, changes the channel of the river Nile, makes a great reservoir, and erects the Temple of Phthah at Memphis. His son Athothis is known as the builder of the Memphite Palace, and as a physician, who wrote books on anatomy. The pyramid times are early in Egyptian history; the portrayed scenes in the tombs of this early period reveal the same habits which existed in after times. That writing had been long in use is demonstrated by the hieroglyphics in the Great Pyramid. Go as far back as you may in Egyptian history, you will find no primitive barbarous mode of life. Sir Charles Lyell admitted, in "Antiquity of Man," p. 90, that "we have no distinct *geological evidence* that the appearance of what are called the inferior races of mankind has always preceded in chronological order that of the higher races."

George Rawlinson says Mr. Pengelly made a similar confession at the meeting of the British Association at Bristol, in August, 1875. So far as this question of evolution is con-

cerned, it is just as easy to establish involution of civilization into barbarism as evolution of civilization out of barbarism. Herodotus gives an account of the Geloni, a Greek people, who were driven from the cities on the northern coast of the Euxine, and retiring into the interior, lived in wooden huts, and used a language half Scythian and half Greek. We follow this people down to the times of Mala and find them fully barbarous, using the skins of those slain in battle as coverings both for themselves and their horses. The Copts, of our times, are degraded descendants of the ancient Egyptians. In North and South America the descendants of the Spanish conquerers are poor representatives of those Castilians who, under Pizarro and Cortez mastered the Peruvian and Mexican kingdoms, and planted the civilization of the old world in the new. Civilization is liable to decay, to wane, to deteriorate, to sink so low that it may be a question whether it is any longer civilization. In the cases we have alluded to we have a low degradation retaining evidences of something higher. In comparative philology we have cases where it is presumed by the best of critics that a higher state of civilization sank to the lowest conceivable state of heathenism. The race existing in Ceylon, known as the "Weddas," is of this type. The language of the Weddas is regarded as a base descendant of the most complete and first known form of Aryan speech, the Sanskrit; and the Weddas are set down as descendants of the Sanskritic Aryans, who conquered India. There are no savages of a more debased type. They do not count beyond two or three; they have no idea of letters; of all the animals the dog alone is domesticated; their art consists in making bows and arrows and constructing rude huts; they are dwindling and threaten to become extinct. See "Report of the British Association for the advancement of science, for the year 1875," part 3, p. 175.

Civilization and barbarism are states between which men oscillate, passing from one to the other with equal ease, according to the influences brought to bear upon them.

The mythical traditions of almost all peoples place at the

beginning of the history of the race, a "golden age," which is the opposite of savagery and barbarism. The Chinese speak of a "first heaven," an age of innocence and a state of happiness, when "all was beautiful and good, and all beings were perfect." Mexican tradition speaks of the golden age of Tezeuco; and Peruvian history commences with two "Children of the Sun," who established civilization on the borders of Lake Titicaca. The Greeks described their golden age as follows:

"The immortal gods, that tread the courts of heaven,
First made a golden race of mortal men.
Like gods they lived, with happy, careless souls,
From toil and pain exempt; nor on them crept
Wretched old age, but all their life was passed
In feasting, and their limbs no changes knew.
Nought evil came them nigh; and, when they died,
'Twas but as if they were o'ercome by sleep.
All good things were their portion; the fat soil
Bare them its fruit spontaneous, fruit ungrudged
And plentiful; they, at their own sweet will,
Pursued in peace the tasks that seemed them good,
Laden with blessings, rich in flocks, and dear
To the great gods."—*Hesiod*.

Such is the light that shines from the region where myth and history meet and wed. Can we go beyond this? There is no people, east or west, characterized by an uninterrupted *progress* from barbarism to civilization. So the theory of time based upon such an idea is altogether without foundation.

THE FLOOD VIEWED FROM A SCIENTIFIC AND BIBLICAL STANDPOINT.

Unbelievers usually pass over the events of the flood with mockery. There is something about them that is only reconcilable with the mental condition of the man who says in his heart, "There is no God." The old methods of their interpretation of the Scriptures have been abandoned in many par-

ticulars. This is the result of two things: first, progression in scientific knowledge; and, second, the Bible was always ahead of science in its scientific allusions. Now, it is known to scientists that there is, at the lowest calculation, forty-eight times more water in our seas and oceans than Keill was willing to allow when he made the objection that it would require the waters of twenty-eight oceans to give us Noah's flood. The objection was, "there is not water enough." Men seemed to think that the earth contained the water; that the water was standing in the earth. This was very natural, for people generally live upon the land. The Bible, however, presented a different idea, saying, the earth was "standing out of the water and in the water."

When the Scriptures speak upon this subject they refer to the waters just as a man would who never had any misgivings upon the subject of their sufficiency. Their teachings are in harmony with recent scientific discovery, and against old-fashioned unbelief.

Before Galileo's time men would have been regarded insane if they had asserted the gravity of the air, but the Bible contained the fact. It was laid away in Job 28: 25: "For he looketh to the ends of the earth and seeth under the whole heaven to make the weight for the winds; and he weigheth the waters by measure."

The force that is required annually in nature to give us the upper waters, to form the clouds, is estimated by Arago to be more than the labor of four hundred million of able bodied men, continued two hundred thousand years.—*Annuaire du bur. des. longit.*, 1835, p. 196.

The Scriptures speak of floods and disorders that unbelievers of the bygone considered incredible, but in the present time geologists feel that the half was not told, for they are unable to account for all the destructions found in their investigations. The events known in the geological history are only in harmony with the fact that our planet has been subjected to immense submersions. They are scientifically described thus: An internal fire which, raising the temperature

of the seas and of the deep waters, caused on the one side an enormous evaporation and impetuous rains, as if the flood-gates of heaven were opened; and, on the other, an irresistible dilation, which not only raised the waters from their depths, broke up the fountains of the GREAT ABYSS, and raised its powerful waves to the level of the highest mountains, but which caused immense stratifications of calcareous carbonate, under the double pressure of a great heat and a pressure equal to eight thousand atmospheres.—*Gansen*, p. 195.

The same author gives us the following, which will be beneficial to the scholar: “Water is dilated 1-23 in passing from the temperature of ice melting to that of water boiling. An elevation of from sixteen to seventeen degrees Reaumer will then increase its volume 1-111. Now, we find by an easy calculation that the quantity of water necessary to submerge the earth to the height of 1-1000 of the radius of our globe is equal to 1-333 of its entire volume, or 1-111 of its third. If, then, we suppose that the one third of the terrestrial globe is metallic (at the mean specific gravity of 12 1-2), that the second third is solid (at the weight of 21-2), and that the remaining third is water; then, first, the specific gravity of the entire globe will be equal to 5 1-2 (according to the conclusions of Maskeline and of Cavendish); and, secondly, it will have been sufficient for the submersion of the earth to the height of 6,368 metres, or 1,546 metres above Mount Blanc; that the temperature of the mass of the water in the days of the deluge should have risen to sixteen degrees Reaumer is a reasonable conclusion. This calculation also has reference to the unnecessary idea that the flood was universal. But why is it that a few men recognize the existence of a God omnipotent and ridicule the flood?

The sufficiency of the ark is also called in question. Buffon says the various species of four-footed animals may be reduced to two hundred and fifty. And Dr. Hales shows conclusively that the ark had the capacity of bearing forty-two thousand four hundred and thirteen tons. He says: Can we doubt of it being sufficient to contain eight persons and about

two hundred and fifty pair of four-footed animals, together with all the subsistence necessary for twelve months, with the fowls of the air and such reptiles and insects as can not live in water? Besides places for the beasts and birds and their provisions, Noah might find room in the third story for thirty-six cabins occupied by household utensils, instruments of husbandry, books, grains and seeds, for a kitchen, a hall, and a space of about forty-eight cubits in length to walk in. In addition to all this, it is conceded, by the very best minds conversant with ship building, that Moses' description of the dimensions of the ark are the descriptions of one of the very best floating vessels that ever rested upon the waters. This fact has puzzled the minds of many unbelievers who seem to think there was but little scientific knowledge in that early period. They do not believe that God was with Noah. HE WAS.

THE MOSAIC LAW IN GREECE, IN ROME, AND IN THE COMMON LAW OF ENGLAND.

There is no logical reason against the thought that God gave to man law in the gift of speech or language. Speech is not natural to man. He does not express his feelings and passions with sighs and groans systematically and invariably as do the lower animals. The speechless child has no order of this kind; the lower kingdom differs widely from man in this respect; the same animals have the same manner of expressing their feelings and passions throughout the world; but man has language to express *ideas*. Infants learn to speak by imitation; they do not speak naturally. Language is the result of education, of the imitative faculty of man. "It has been experimentally demonstrated that a man who has never heard the articulations of the human voice can never speak." So deafness always carries dumbness along with it when that deafness is from birth, or contracted in early childhood. I have in my mind at the present moment two bright-eyed girls in their "teens," who contracted deafness in infancy from the

spotted fever; both are destitute of speech. If there ever was a language of nature it was abandoned when artificial language was taught. The greatest philosophers have failed to account for the origin of language or speech. The Pagans have declared that it was a gift from the gods. If all the inhabitants of the world could be congregated, and all would consent to the use of one and the same vocabulary, then we might, through universal training in that vocabulary, have an universal language. How could such a convention be assembled? The truth is, the origin of language or speech is neither natural or conventional, but imitative, and it is a fact, beyond the possibility of cavil, that the thing must have existed before it could have been imitated. With whom did it exist? "We think by words, and infants think by things." Words were from God.

Two lessons we must have as a capital to work with, and all else that we need will grow legitimately out of exercise in those two. "First, The elementary ideas. Second, The elementary words significant to them." Such was doubtless given man, as the Bible teaches, as a capital stock, and all languages are, directly or indirectly, from this original stock, and its results upon the human understanding; for who can set limits to possibilities of the human mind when once it is furnished with a capital stock and learned the art of its use? In Europe twenty-seven languages are known, which are kindred branches from three roots, and these three roots are scions of one stock; all languages are traceable to one stock. The Bible *alone* accounts for the origin of speech, which was, doubtless, the origin of law. Chaldea, Media, Persia, Phœnicia and Egypt, under the sovereignty of Chedorlaomer, had everything in legislative knowledge to learn from the Hebrews. This "Chedorlaomer was king of Elam, in Persia, in the times of Abraham. He made the cities in the region of the Dead Sea his tributaries; and on their rebelling he came with four allied kings and overran the whole country south and east of the Jordan. Lot was among his captives, but was rescued by Abraham." See *Zell's Encyclopedia*. Lycurgus,

a celebrated legislator of Sparta, who was born 926 years before Christ, gave an agrarian law that finds its prototype, without its defects, in the agrarian law of the Hebrews. Solon, one of the seven wise men of Greece, who died 558 years before Christ, transcribed, from the laws of Moses, the laws prohibiting certain degrees in marriage. The laws of descent, among the Grecians, are almost identical with the laws of descent among the Jews. The Grecians borrowed many laws from the Hebrews. They had their harvest vintage festival; the presentation of the best of their flocks; the offering of their first fruits, and the portion prescribed to their priests; the law against garments of divers colors; protection from violence to the man who fled to their altars; the law prohibiting all from the altar who had touched a dead body or any other impurity; the law prohibiting from the priesthood all those having blemishes upon their persons. All these laws, found in the Athenian code, had their origin with the laws of the Hebrews—were taken from Moses.

During the reign of Artaxerxes Longimanus, who was the brother of Darius, and who ascended the throne of the kingdom of Persia in the year 465 before Christ, the Jews were scattered all over the kingdom of Persia, and their laws were the subject of conversation and notoriety. Haman speaks of them to the king as differing from the laws of all other people.

The oldest and most noted legislators and wise men took their laws from the law of Moses. The Egyptians and the Phœnicians borrowed from the Jewish laws. Ancient and modern writers affirm that the individuals commissioned by the Senate and tribune under Justinian to form the "Twelve Tables" were directed to examine the laws of Athens and the Grecian cities. This took them at once to the consideration of many of the laws of Moses. Zell, in his Encyclopedia, says: The glory of Justinian's reign is the famous digest of the Roman law, known generally as the Justinian code, which was compiled out of the Gregorian, Theodorian and Hermogenian codes, by ten of the ablest lawyers of the empire, under the

guiding genius of the Jurisconsult Tribonian. Their labors consisted, first, of the "Statute Law." Second, The "Pandects," a digest of the decisions and opinions of former magistrates and lawyers. These two compilations consisted of matter that lay scattered through more than two thousand volumes, now reduced to fifty. Third, The "Institutes," an abridgement in four books, containing the substance of all the laws in the elementary form. Fourth, The laws of *modern date*, including Justinian's own edicts, collected into one volume and called the "New Code."

The word "Pandects" is a term of great importance in the investigation of the origin of the Roman laws; it points directly and certainly to the fact that the Roman laws, known as the *Pandects*, were gathered from all laws, for such is the import of the term itself when it is associated with the term *laws*. Moreover, it is a Greek term, showing at once that the Grecian laws contributed largely to the *Pandects* of the Roman laws. The term is defined by Lydel and Scott in the words, *all-receiving, all-containing*, so the *Pandects* were gathered from *all laws*, consequently from the laws of Moses as well as from the Grecian laws, which were largely from the laws of Moses. This relationship, existing in the science of law, between the laws of the Bible and the Roman laws gotten up under Justinian, can be set aside by the infidels when stubborn facts, as well as similitude, are set aside.

Sir Matth ew Hale says: Among the many preferences which the laws of England have above others, the two principal ones are, the hereditary transmission of property and the trial by jury, which originated with the Jews, for, by the law of Moses, the succession in the descending line was to the sons, the oldest having a double portion. If the son died in his father's lifetime, the grandson heired the portion of his father. Trial by jury was first suggested in the administration of penal justice among the Jews. Such trials came off publicly in the gates of the city, and their judges were elders and Levites, taken from the general mass of the citizens. "A part of the common law, as it now stands, was first collected by Alfred

the Great, youngest son of Athelwolf, or Ethelwolf, King of the West Saxons, who took the crown in 871. It is asserted by Sismondi, in his history of the fall of the Roman Empire, that when the above named prince caused a republication of the Saxon laws he inserted several laws taken from the Judaical ritual into his statutes to give new strength and cogency to the principles of morality. So it is a common thing in the early English reports to find frequent references to the Mosaic law. Sismondi also states that one of the first acts of the clergy under Pepin and Charlemagne, of France, was to introduce into the legislation of the Franks several of the Mosaic laws found in the books of Deuteronomy and Leviticus. It is truthfully said that the entire code of civil and judicial statutes throughout New England, and throughout the States first settled by the descendants of New England, were the judicial laws of God as they were delivered by Moses. From God himself one nation, and one only, received their laws, and they are worthy of being regarded as models for all succeeding ages. The learned Michaelis, who was professor of law in the University of Gottingen, says that a man who considers laws philosophically, who would survey them with the eye of a Montesquieu, would never overlook the laws of Moses."

Goguet, in his learned treatise upon the origin of laws, says: The more we meditate on the laws of Moses the more we shall perceive their wisdom and inspiration. They alone have undergone no changes, amendments or retrenchments for more than three thousand years, while all others have been receiving amendments and additions.

Milman, in his history of the Jews, says: The Hebrew law-giver exercised a more extensive and permanent influence over the destinies of mankind than any other individual in the annals of the world. The late Fisher Ames, a distinguished statesman and jurist, said, "No man can be a sound lawyer who is not well read in the laws of Moses." The seat of this law is the bosom of God, and her voice is the order, peace and happiness of the world.

DID ADAM FALL OR RISE?

The old scholastic ideas of "total hereditary depravity, and miraculous conversion," with their corollaries, have driven more minds into doubt and skepticism than most of men are apprised of. The reasons are evident. First. Common sense shrinks from them as ideas which are destructive of every principle of human responsibility. Second. They are opposed to the testimony of consciousness which asserts the soul's freedom. Third. They are opposed to correct ideas of justice as it is administered in all governments, both human and divine.

"And the Lord God said, Behold, the man is become as one of us to know good and evil." Our fathers, of Calvinistic type of faith, used to tell us that this language only asserted Adam's experience of conscious guilt; that he knew good before he transgressed, and had experimental knowledge of evil after he transgressed. This was the best they could do and save their Calvinism, and even this would not have saved it in the days of investigation like ours. The Lord did not say, "The man is become as one of us knowing good and evil," but "the man is become as one of us *to know* good and evil." The old view of the subject virtually says, The Lord had experimental knowledge of both good and evil, and that the way in which Adam became Godlike was the way of the transgressor. Then the greatest Godlikeness is the result of the greatest sinning. *What nonsense!* The Bible says: "And the eyes of them both were opened, and they knew they were naked; and they sewed fig leaves together and made themselves aprons." The account also asserts that the "tree of knowledge of good and evil" was "a tree to be desired to make one wise." Total depravity and its corollaries could never have been found in this context. This history is not responsible for it, nor for the mischiefs it has produced.

The Heavenly Father knew, when he created man, that he would fail upon trial. To have prevented this would have been nothing short of an interference with man's freedom,

and consequently his responsibility, without which he could not have been man. The Lord saw man in his alien state and in his return to holiness. He "made of one blood all nations of men to dwell upon all the face of the earth, and determined the times before appointed, and the bounds of their habitation, that they *should seek the Lord*."—See Acts 17: 26. It was necessary that man should become as God *to know good and evil* in order that he might be continued upon trial in a world of good and evil. To this end the Divine Ruler placed in the test fruit, the fruit of the tree that was forbidden, a mental lever to endow man with wisdom as God *to know good and evil*, without which the man's responsibility in relation to good and evil could never have been.

The fruit of the tree of life was for man's physical nature; was to control the law of organic being, regulating waste and supply so as to prevent the present effects of old age, and keep man in perpetual conditions of youth. After man had sinned, with the knowledge of good and evil, he was master of his position, and now, lest he "put forth his hand and take of the tree of life, and eat and live forever," subjected to shame, to torment, to anguish and tribulation, mental suffering, a lost being in the state of abandoned fallen angels, with a possibility of corrupting his conscience until it should be past feeling, seared as with a hot iron, and so glory in his shame; or, otherwise, be beyond the motive power of life and the restraining power of death, the Infinite One placed him beyond the reach of the tree of life. All of these ways or doings of the Heavenly Father were right, were merciful, were best for man. **THE WAYS OF GOD ARE RIGHT. THE WAYS OF GOD ARE BEST.** Farewell to "total hereditary depravity, and farewell to all its necessary corollations, such as miraculous conversion," etc.

Man is mentally endowed with wisdom by the tree of the knowledge of good and evil; is kept from ruining himself forever by being placed beyond the reach of the tree of life; is continued upon trial in a world of good and evil; is responsible through his knowledge of good and evil, and the motive power of life, and the restraining power of death is preserved

to control him for his own eternal good; and, blessed be the name of our Heavenly Father, his eyes are open; so if man goes to perdition he must go *with his eyes open*. In all this we have perfect harmony with all Bible duty and truth, and also with science and universal consciousness of freedom and ability to choose and act. Not by a hair's breadth has God ever infringed upon the freedom of the soul to shape and mould its own moral character, and shape its own moral destiny; but he has done many wonderful things to better the condition of the free soul—not forsaking it in the hour of greatest need.

The soul's free, voluntary service is that which constitutes the requirement of religion in all the ages.

DID THEY DREAM IT, OR WAS IT SO?

That there was such a person as Jesus Christ living in the land of Judea at the time allowed by all Christians is no longer disputed by unbelievers. That he lived a life far superior to the lives of all other men is also conceded. If the powers of life and death were under his control he was more than human. If he rose from the dead he was the Son of God. Did he rise? This is a question upon which the whole Christian scheme hinges. What was the nature of the fact? Was it one about which men could be mistaken? Was it a fact which, occurring, addressed itself to the senses? If it was the witnesses could not be mistaken. There is not a court in the universe that would allow it.

There are things about which wise men may be mistaken, but they are not things which address themselves to the senses. Those are things in which fools may not, can not, be mistaken. It is impossible for my wife to be mistaken about my presence at this moment, but it is just as possible as it was for any of the first witnesses of Christ's resurrection to be mistaken. They were not, they could not be mistaken. Then what becomes of Strauss's mythical idea. What folly it is to allow

that those witnesses were perfectly honest, enthusiastically and proverbially honest in all they said, and yet mistaken.

This moral honesty and enthusiasm which Strauss and others allow to the credit of the witnesses is undoubtedly designed as a feeler—a mere catering to the views of Christians upon the character of the first Christians. Very good fellows (?) after all. How is that? If one of my neighbors would go into a court room to-morrow and testify under oath that he was with me yesterday, and the court was in possession of the fact that I was not with him, or near him at all, would it allow honesty to the witness? Would not every sensible man say, in his heart, he is a perjured witness? If he was with Walker he knew it; and if he was not with him he knew it.

Gentlemen, exercise all your shrewdness, adopt Strauss's idea of a mythical origin of the gospel of Christ, both as respects his miracles, which were either seen or not seen, and as respects his resurrection, then spread the blanket of honesty and warm-hearted enthusiasm over those men who sacrificed everything, life not excepted, for the testimony which they bore, and the next day any well-instructed judge of our courts would say, it is nonsense; they could not be mistaken about any fact which addressed itself to their eyes and ears. Christ rose from the dead if the witnesses told the truth; and the witnesses told the truth if they were honest men; and if they were not honest, labor, toil, suffering and martyrdom are no evidences of sincerity.

CAN you believe in harmony without believing in a harmonist?

Can you believe that all things in nature adjusted themselves to each other?

Can you believe that life, and mind, and moral nature, each and all came from where neither existed?

MISCELLANEOUS.

Voltaire built a church to God at Ferney.

Can you believe that your great ancestors were apes?

Do you oppose the Bible and prefer its legitimate effects?

Huxley wants the Bible introduced into boarding schools.

Can you believe in design without believing in a designer?

Tyndal says the theory of evolution of species is utterly uncredited.

Can you believe that the type which made these letters set themselves up?

The *Saturday Review* says Hume used to go to church sometimes in Scotland.

Can you believe that mind is the result of blind, unintelligent, mechanical forces?

Tyndal says spontaneous generation is the one essential pillar of evolution of species.

Tyndal says the failures to produce spontaneous life by experimenting are lamentable.

Collins insisted on his servants going to church "that they might not rob or murder him."

Can you believe that worlds hung themselves together and move themselves, as one grand whole, through space?

Can you believe that the correlation of things in nature was without design? that such adaptations as light to the eye was unintended?

Can you be honest in exerting your influence against the religion of Jesus Christ while it is your candid conviction that a country is better off with it than without it?

Do you sometimes say you prefer to live where there are churches and Sunday-schools, and all their appliances for the bettering of the condition of humanity, and at the same time constantly find fault with the Bible and religion which creates such things? If such is your course, are you strictly honest?

Scientific and Religious Journal.

VOL. I.

APRIL, 1880.

No. 4.

IS THERE A COUNTERFEIT WITHOUT A GENUINE?

My object in this lesson is to present the myths, the ancient, fictitious and fanciful narratives concerning the gods, in such a manner as to enable you to see the utter absurdity of the idea that the religion of the Bible is of mythical origin. *Myths* are fictitious narratives, having an analogy more or less remote to something real. From this definition you discover that a myth is *always* a counterfeit, and as such always appears in evidence in favor of something more or less remote, that is true. Now, if the Bible had a mythical origin, it sustains some analogy to something found in the mythical or fictitious and fanciful narratives concerning the gods, and is therefore the myth of a myth; the counterfeit of a counterfeit. If such be the truth in the case, where do we find the origin of the myths from which "Bible myths" have descended? Is it found in the true God presiding over the elements of nature and the destinies of men, as well as the events of creation and providence? Or, can it be possible that we have many counterfeits *without a genuine*? Many myths sustaining no analogy, either near or remote, to anything real? It is an absurdity, destructive of the term employed, because *myths* cease to be *myths* without some near or remote relation to realities. They *must* sustain some analogy to something real. And *counterfeits* also cease to be *counterfeits* when it is shown

that they sustain no relation, through analogy or likeness, to anything that is genuine. In the mythical systems of olden times we have, in the midst of a vast deal of false and fanciful narrative concerning subordinate and secondary gods, evidence of a supreme God presiding over all things; and the secondary gods performing many things which belonged to the province of the "Almighty One," with many degrading, vile and corrupting habits.

A letter written by Maximus, a Numidian, to Augustin, reads thus: "Now, that there is a sovereign God, who is without beginning, and who, without having begotten anything like unto Himself, is, nevertheless, the Father and the former of all things, what man can be gross and stupid enough to doubt? He it is of whom, under different names, we adore the eternal power extending through every part of the world, thus honoring separately by different sorts of worship what may be called His several members, we adore Him entirely. May those subordinate gods preserve you under whose names, and by whom all we mortals upon earth adore the "common Father of gods and men." In this letter we have a clear presentation of the mythical system concerning the ancient gods, and also the "analogous relation" to the "Master God." Each god having his particular dominion over place or passion, appears before us as a representative of the supreme, or "Master God;" and by worshiping each member or God they claimed to adore entirely the "common Father of gods and men." Augustin answers, In your public square there are *two statues* of Mars, one naked, the other armed; and close by the figure of a man who, with three fingers advanced towards Mars, holds in check that divinity so dangerous to the whole town. With regard to what you say of such gods being portions of the only "true God," I take the liberty you gave me to warn you not to fall into such a sacrilege; for that only God, of whom you speak, is doubtless He who is acknowledged by the whole world, and concerning whom, as some of the ancients have said, the ignorant agree with the learned. Now, will you say that Mars, whose

strength is represented by an inanimate man, is a portion of that God? That is to say, the dead statue controls Mars, and Mars is a subordinate god representing the infinite God, and is, therefore, a part of that God. Augustin adds, Not the Pantheon and all the temples consecrated to the inferior gods, nor even the temples consecrated to the twelve greater gods prevented "Deus Optimus Maximus," God most good, most great, from being acknowledged throughout the empire. Voltaire says, "In spite of all the follies of the people who venerated secondary and ridiculous gods, and in spite of the Epicurians, who in reality acknowledged none, it is verified that in all times the magistrates and wise adored one sovereign God." Secondary gods were *myths*, counterfeits, sustaining the *relation* of counterfeits. The ancients attributed their own passions to the "Master God," and had subordinate gods representing passions. They also had a god for each part of His dominion; and these gods they called members of the true God, and claimed to worship Him, by worshiping all the members or gods. Mars was the god of war; Bacchus was the god of drunkenness. They had a god for this and a god for that. The ancient pagans seemed to think that infinite divisibility belonged to the "true God," for they distinguished between passions, and divided up the universe among the gods until they had it crammed full of subordinate and ridiculous gods, each one a member of Jehovah, and each member a part of the great mythical system.

Now, in order to establish the proposition that our religion is of mythical origin, it is necessary to show, first, that the Bible was written this side of or during the age of myths, and, having done this, it is necessary to show that the Hebrew people were a mythical people; neither of which can be accomplished. It will not be amiss to present in this connection a statement given by Justin to the Greeks. He says: "Of all your teachers, whether sages, poets, historians, philosophers, or law-givers, by far the oldest, as the Greek historians show us, was Moses. * * * For in the times of Ogyges and Inachus, whom some of your poets have supposed to have

been earth-born—that is, to have sprung from the soil, and hence one of the oldest inhabitants—the *aborigines*, Moses is mentioned as the leader and ruler of the Jewish nation. He is mentioned as a very ancient and time-honored prince in the Athenian, Attic and Grecian histories. Polemon, in his first book of Hellenics, mentions Moses as the leader and ruler of the Jewish nation. Ptolemæus, in his history of Egypt, bears the same testimony. Apion, an Egyptian writer, in his book against the Jews, says “Moses led them.” Dr. Shaw, a modern traveler, says the inhabitants of Corondel, on the eastern side of the Red Sea, to this day preserve the remembrance of the deliverance of the children of Israel from their bondage in Egypt. Diodorus, the most renowned Greek historian, who employed thirty years epitomizing the libraries, and traveled over Asia and Europe for the sake of great accuracy, who wrote forty volumes of history, says he learned from the Egyptian priests that Moses was an ancient law-giver.

It seems to us that no sane man, who is acquainted with the ancient mythicals, can regard the religion of the Bible as a child of mythical descent. It is as deadly in its influence upon those myths, and all mythical worship, as it could be made by an infinite mind.

Voltaire says “the character of the mythical gods is ridiculous;” we will add, it is ridiculous in the extreme. Listen—Hesiod, in his theogony, says: “Chronos, the son of Ouranos, or Saturn, son of Heaven, in the beginning slew his father, and possessed himself of his rule, and, being seized with a panic lest he should suffer in the same way, he preferred devouring his children, but Curetes, a subordinate god, by craft, conveyed Jupiter away in secret and afterwards bound his brother with chains, and divided the empire, Jupiter receiving the air, and Neptune the deep, and Pluto Hades.

Pros-er-pi-ne, Mella-nip-pe, Neptune, Pluto and Jupiter are all set forth in the mythical writings as adulterers. Jupiter was regarded as more frequently involved in that crime, being set down as guilty in many instances. For the love of Sem-e-le, it is said that he assumed wings and proved

his own unchastity and her jealousy. These are some of the exploits of the sons of Saturn. Hercules was celebrated by his three nights, sung by the poets for his successful labors.

The son of Jupiter slew the Lion, and destroyed the many-headed Hydra; was able to kill the fleet man-eating birds, and brought up from hades the three-headed dog, Cerberus; effectually cleansed the Augean stable from its refuse; killed the bulls and stag whose nostrils breathed fire; slew the poisonous serpent and killed Ach-e-lò-us. The guest-slaying Bu-si-ris was delighted with being stunned by the cymbals of the Sat-yrs, and to be conquered with the love of women; and at last, being unable to take the cloak off of Nessus, he kindled his own funeral pile and died. Such are specimens of the ancient myths. Their character is such as to leave an impassible gulf between them and the character of the God revealed in our religion. No development theory, seeking the origin of our religion in the old mythical system, can bridge across this chasm. It is as deep and broad as the distance between the antipodes. There is no analogy between these counterfeits or myths and the "true God," save that remote power of God which is divided up and parceled out among them. Their morals were the worst. The whole mythical system is simply one grand demonstration of human apostacy from the "true God." Homer introduces Zeus in love, and bitterly complaining and bemoaning himself, and plotted against by the other gods. He represents the gods as suffering at the hands of men. Mars and Venus were wounded by Di-o-me-de. He says, "Great Pluto's self the stinging arrow felt when that same son of Jupiter assailed him in the very gates of hell, and wrought him keenest anguish. Pierced with pain, to the high Olympus, to the courts of Jupiter groaning he came. The bitter shaft remained deep in his shoulder fixed, and grieved his soul." In the mythical system the gods are not presented as creators or first causes. Homer says, They were in the beginning generated from the waters of the ocean, and thousands were added by deifying departed heroes and philosophers. The thought of

one supreme Intelligence, the "God of Gods," runs through all the system of myths. It is found anterior to the myths, and, therefore, could not have had its origin with them. The character ascribed to our God, in our scriptures, has no place among the ancient myths. They hold the "Master God" before us only in connection with power, being altogether ignorant of His true character. They even went so far as to attribute much to Him that was ridiculous. One of the ancients said, "The utmost that a man can do is to attribute to the being he worships his imperfections and impurities, magnified to infinity, it may be, and then become worse by their reflex action upon his own nature. This was verified in the ancient mythical religion, without exception, and without doubt.

"The character of all the gods was simply human character extended in all its powers, appetites, lusts and passions. Scholars say there is no language containing words that express the Scriptural ideas of holiness and abhorrence of sin, except those in which the Scriptures were given, or into which they have been translated. These attributes must be known in order to salvation from sin, so God revealed Himself and gave the world a pure religion, as a standard of right and wrong, and guide in duty, and rule of life."

The history of the ancient nations of the earth gives a united testimony that their original progenitors possessed a knowledge of the one true and living God, who was worshiped by them, and believed to be an infinite, self-existent and invisible spirit. This notion was never entirely extinguished even among the idolatrous worshippers. Greek and Latin poets were great corrupters of theology, yet in the midst of all their Gods there is still to be found, in their writings, the notion of one supreme in power and rule, whom they confound with Jupiter.

The age of myths began with the tenth generation after the flood. The evidence of this is given by Plato from one of the ancient poets in these words: "It was the generation *then the tenth*, of men endowed with speech, since forth the flood had

burst upon the men of former times, and Kronos, Japetus and Titan reigned, whom men of Ouranos proclaimed the noblest sons, and named them so, because of men *endowed with gift of speech*, they were the first," that is to say, they were orators, "and others for their strength, as Heracles and Perseus, and others for their art. Those to whom either the subjects gave honor, or the rulers themselves *assuming it*, obtained the name, some from fear, others from reverence. Thus Antinous, through the benevolence of your ancestors toward their subjects, came to be regarded as a god. But those who came after adopted the worship without examination." So testifies one who was schooled in philosophy. Do you say there are points of similitude between the Bible religion and the mythical? It would be strange if there were none, seeing that the mythical is truly what the term signifies, a counterfeit upon the genuine, or Biblical.

The points of disagreement, however, are such as to demonstrate the fact that the ancient mythical people knew not the character of the Being, whom they conceived to be the "God of Gods and the Father of Gods and men." Those who confound the Bible with the ancient myths upon the score of the analogy that exists between it and the myths, remind me of a very learned gentleman with whom I was once walking around an oat field, when he remarked, "*there is a very fine piece of wheat.*" The man had been brought up in an eastern city, and was unable to distinguish between oats and wheat. I knew a gentleman who asked a man, standing by the side of an old-fashioned flax-break, what he thought it was used for? The man took hold of the handle, lifted it up and let it down a few times, and said: "It looks like it might be used to chop up sausage meat." It is very natural for us to draw comparisons, and when we do not make ourselves familiar with things and their uses, we are very liable to be led into error by a few points of similitude. All the infidels with whom I have become acquainted look upon the Bible like the man looked upon the flax-break, and like the man looked upon the oat field. If one had looked upon the flax-break who was familiar with it,

he never could have dreamed of chopping sausage meat; and if the other had been familiar with wheat and oats, as they present themselves to the eye in the field in the month of June, he never would have called the oats wheat. And if any sane man will make himself familiar with both the Bible and the old system of myths and mythical worship, he will never confound the two. There are a thousand things, very different in character and origin, which have points of similitude. But similitude never proves identity short of completeness. While the analogy between the ancient mythical system of gods and their worship and the true God and His worship is restricted to power and intelligence, there exists a contrast between them deep as heaven is high and broad as the earth in point of moral character, virtue, and every ennobling and lovable attribute.

There is an old myth in the Vedas—a god called “*Chrishna*.” The Vedas claim that he is in the form of a man; that he is black; that he is dressed in flowers and ribbons; that he is the father of a great many gods. It is surprising to see the eagerness with which some men bring up “*Chrishna*” in comparison with the Greek term “*Christos*”—Christ, and confound the two. The words are entirely different, save in a jingle of sound. They are no more alike than the terms *catechist*—one who instructs by questions and answers, and the term *catechu*—a dry, brown astringent extract. We could give many such examples in the history of unbelievers and their war upon the Bible, but this must suffice for the present. The truth is this: such men, as a general rule, neither understand the Bible in its teachings and character, nor the ancient mythical system. In it Jupiter, among the Romans, and throughout every language, appears before us as the “Father of Gods and men”—“the God of gods,” the “Master of the gods.” Voltaire says: It is false that Cicero, or any other Roman, ever said that it did not become the majesty of the empire to acknowledge a Supreme God. Their Jupiter, the Zeus of the Greeks and the Jehovah of the Phoenicians, was always considered as the master of the secondary gods. He adds: But is not Jupiter, the master of all the gods, a word

belonging to every nation, from the Euphrates to the Tiber? Among the first Romans it was *Jov*, *Jovis*; among the Greeks, *Zeus*; among the Phœnicians and Syrians and Egyptians, *Jehovah*. The last term is the Hebrew scriptural name of God—denoting *permanent being*—in perfect keeping with the Bible title or descriptive appellation, “I AM THAT I AM.”

The ancient worshippers of the gods had lost all but the name, *power* and relation, which they ever knew of Jehovah. And they could do no more than clothe Jupiter with their own imperfections and impurities—and then place him above all the gods; it was necessary for them to view him as excelling in all the characteristics of the secondary gods. And having attributed to the gods all they knew of human passions and corruptions, they clothed Jupiter himself with more villianry and corruption than belonged to any other god. In this was the great blasphemous sacrilege of ancient idolatry. They thus demonstrated their own apostacy; and the fact that their system of gods was a counterfeit, a mythical system. They were destitute of any standard of right and wrong, having no conceptions of the divine character which were not drawn from their own imperfect and corrupt lives. The divine character, as revealed in the revelation of Christ, and presented to us as God manifest in the flesh, is at once the very opposite of the characters given in the myths. The distance between the two is the distance between the lowest degradation of God-like power exercised in the lowest passions, and the sublimity of Heaven’s own spotless life. I love the religion of the Scriptures, because it restores to the race the lost knowledge of God and the additional life of Jesus—the only perfect model known in the history of the race. It is the life of God manifested in the flesh; make it *your own*, and it will save you. Mr. English, an American infidel, said: “Far be it from me to reproach the meek and compassionate, the amiable Jesus, or to attribute to him the mischiefs occasioned by his followers.”

It is now conceded that Jesus Christ was *no myth* by all the great minds in unbelief. He lived. We love his life,

because all who would rob Him of His authority are compelled to speak well of it. Rousseau, another infidel, says: "It is impossible that he whose history the gospel records can be but a man," adding, "Does he speak in the tone of an enthusiast, or of an ambitious sectary? What mildness! What purity in his manners! What touching favor in his instructions! What elevation in his maxims! What presence of mind! What ingenuity, and what justice in his answers! What government of his passions! What prejudice, blindness or ill faith must that be which dares to compare Socrates with the Son of Mary!

"What a difference between the two! Socrates, dying without a pain, without disgrace, easily sustains his part to the last. The death of Socrates, philosophizing with his friends, is the mildest that could be desired. That of Jesus, expiring in torments, injured, mocked, cursed by all the people, is the most horrible that can be feared. Socrates, taking the poisoned cup, blesses him who presents it to him with tears. Jesus, in the midst of a frightful punishment, prays for his enraged executioners. Yes, if the life and death of Socrates are those of a wise man, the life and death of Jesus are those of a God." If such be the model, the pattern, the example which I am to follow, let me live and die a Christian. I love the religion of Christ, because its character compels its enemies to speak thus of it. I love it because of its practical influence in elevating all into the moral image of Christ. I love it because it saves men through its influence from abominable sins and consequent sorrows that would tear up the hearts of thousands. I love it because it is the power of God to save the soul. I love it because it leads men into communion and fellowship with all the good. I love it because it leads to heaven and to God.

CIVILIZATION, it is true, is an arbitrary term. Anthropologists have not yet settled the boundary line between a savage and a civilized people.—*Prof. Owen, F. R. S.*

DESIGN IN NATURE.

It is scarcely necessary to designate instances in the works of nature, in which there is an appearance of purpose, for everything has this appearance. I will, however, mention several cases as samples.

1. The adaptation of the covering of animals to the climates in which they live. Northern animals have thicker and warmer coats of fur or hair than Southern ones. And here it should be remarked that man, the only creature capable of clothing himself, is the only one that is not clothed by nature. Singular discrimination and care indeed for non-intelligence!

2. The adaptation of animals to the elements in which they live, the fish to the water, other animals to the air. Would not an unintelligent energy or power be as likely to form the organs of a fish for air as for water?

3. The necessity which man has for sustenance, and the supply of that necessity by nature.

Here let it be noted how many things must act in unison to produce the necessary result. The earth must nourish the seed, the sun must warm it, the rain must moisten it, and man must have the strength to cultivate it, and the organs to eat it, and the stomach to digest it, and the blood-vessels to circulate it, and so on. Is it credible that all these things should *happen* without design?

4. The pre-adaptation of the infant to the state of things into which it enters at birth. The eye is exactly suited to the light, the ear to sound, the nose to smell, the palate to taste, the lungs to the air. How is it possible to see no design in this pre-adaptation, so curious, so complicated in so many particulars?

5. The milk of animals suitable for the nourishment of their young, provided just in season, provided without contrivance on the part of the parent, and sought for without instruction or experience on the part of its offspring! *and all by chance!!*

6. The different sexes. In this case, as in the rest, there is perfect adaptation, which displays evident design. And there is more. What, I ask, is there *in nature* to cause a difference in sexes? Why are not all either males or females? or, rather, a compound? This case, then, I consider not only an evidence of design, but likewise an evidence of the special and continued *volition* of the Creator.

7. The destitution of horns on the calf and of teeth in the suckling. All other parts are perfect at the very first; but were calves and sucklings to have teeth and horns, what sore annoyances would these appendages prove to their dams and dames. How is it that all the necessary parts of the young are thus perfect at the first, and their annoying parts unformed till circumstances render them no annoyance—unformed at the time they are not needed, and produced when they are, for defense and mastication? Who can fail to see intelligence here?

8. The teats of animals. These bear a general proportion to the number of young which they are wont to have at a time. Those that are wont to have few young have few teats; those that have many young have many teats. Were these animals to make preparations themselves in this respect, how could things be more appropriate?

9. The pea and the bean. The pea-vine, unable to stand erect of itself, has tendrils with which to cling to a supporter; but the bean-stalk, self-sustained, has nothing of the kind.

10. The pumpkin. This does not grow on the oak; to fall on the tender head of the wiseacre reposing in its shade, *reasoning* that it should grow there rather than where it does, because, forsooth, the oak would be able to sustain it. And were he to undertake to set the other works of Providence to rights which he now considers wrong, 'tis a chance if he would not get many a thump upon his pate ere he should get the universe arranged to his mind. And if, before completing his undertaking, he should not find it the easier of the two to arrange his mind to the universe, it would be because *what*

little brains he *has* would get thumped out of his cranium altogether!

11. The great energies of nature. To suppose the existence of *powers* as the cause of the operations of nature—powers destitute of life, and, at the same time, self-moving, and acting upon matter without the intervention of extrinsic agency, is just as irrational as to suppose such a power in a machine, and is a gross absurdity and a self-contradiction. But to suppose that these lifeless energies, even if possessed of such qualities, could, void of intelligence, produce *such* effects as *are* produced in the universe, requires credulity capable of believing anything.

12. The whole universe, whether considered in its elementary or its organized state. From the simple grass to the tender plant, and onward to the sturdy oak; from the least insect up to man, there is skill the most consummate, design the most clear. What substance, useless as it may be when uncompounded with other substances, does not manifest design in its affinity to those substances, by a union with which it is rendered useful? What plant, what shrub, what tree has not organization and arrangement the most perfect imaginable? What insect so minute that contains not, within its almost invisible exterior, adjustment of part to part in the most exact order throughout all its complicated system, infinitely transcending the most ingenious productions of art, and the most appropriate adaptation of all those parts to its peculiar mode of existence? Rising in the scale of sensitive being, let us consider the beast of the forest, in whose case, without microscopic aid, we have the subject more accessible. Is he a beast of prey? Has the God of nature given him an instinctive thirst for blood? Behold, then, his sharp-sighted organs of vision for descrying his victim afar, his agile limbs for pursuit, his curved and pointed claws for seizing and tearing his prey, his sharp-edged teeth for cutting through its flesh, his firm jaws for gripping, crushing, and devouring it, and his intestines for digesting raw flesh. But is he a graminivorous animal? Does he subsist on grass and herb? Behold, then,

his clumsy limbs and his clawless hoofs, his blunt teeth and his herb-digesting stomach. So perfect is the correspondence between one part and another ; so exactly adapted are all the parts to the same general objects ; so wonderful is the harmony and so definite and invariable the purpose obtaining throughout the whole, that it is necessary to see but a footstep, or even a bone, to be able to decide the nature and construction of the animal that imprinted that footstep or that possessed that bone. Ascending still higher in the scale, we come at last to man—man, the highest, noblest workmanship of God on earth—the lord of this sphere terrene—for whose behoof all earthly things exist. In common with all animals, he has that perfect adaptation of part to part, and of all the parts to general objects, which demonstrate consummate wisdom in the Cause which thus adapted them. His eyes are so placed as to look the same way in which his feet are placed to walk, and his hands to toil. His feet correspond with each other, being both placed to walk in the direction, and with their corresponding sides towards one another, without which he would hobble, even if he could walk at all. His mouth is placed in the forepart of the head, by which it can receive food and drink from the hands.

But the hands themselves—who can but admire their wonderful utility ? To what purpose are they not adapted ? Man, who has many ends to accomplish, in common with the beast of the field ; who has hunger to alleviate, thirst to slake, and has likewise other and higher ends, for the attainment of which he is peculiarly qualified by means of *hands*. Adapted by his constitution to inhabit all climes, he has hands to adapt his clothing to the same, whether torrid, temperate or frigid. Possessed of the knowledge of the utility of the soil, he has hands to cultivate it. Located far distant oftentimes from the running stream, these hands enable him to disembowel the earth and there find an abundant supply of the all-necessary fluid. Endowed with rational ideas, pen in *hand* he can transmit them to his fellows far away, or to generations unborn. Heir and lord of earth and ocean, his hands enable him to possess

and control the same, without which, notwithstanding all his reason, he could do neither, but would have to crouch beneath the superior strength of the brute, and fly for shelter to crags inaccessible to his beastly sovereign.

The only creature that has the reason to manage the world, has the physical organization to do it. No *beast* with man's reason could do this, and no *man* with the mere instinct of a brute could do it. How marvellous, then this adaptation! How wondrous the adaptation of everything, and how astonishing that any man, with all these things in view, can for one moment forbear to admit a God. Let him try a *chance experiment*. Let him take the letters of the alphabet and throw them about promiscuously and then see how long ere they would move of their own accord and arrange themselves into words and sentences. He may avail himself of the whole benefit of his scheme; he may have the advantage of an energy or power as a momentum to set them in motion; he may put these letters into a box sufficiently large for the purpose, and then shake them as long as may seem him good, and when, in this way, they shall have become intelligible language, I will admit that he will have some reasons for doubting a God. If this should seem too much like *artificial* mind, he may take some little animal, all constructed at his hands, and dismember its limbs and dissect its body, and then within some vessel let him throw its various parts at random, and seizing that vessel shake it most lustily till bone shall come to bone, joint to joint, and the little creature be restored to its original form. But if this could not be accomplished by mere power, without wisdom to direct, how could the original adjustment occur by chance? How could those very parts themselves be *formed for adjustment* one to another?

Mathematicians tell us wondrous things in relation to these hap-hazard concerns. And they demonstrate their statements by what will not lie—figures. Their rule is this: that, as one thing admits of but one position, as, for example, *a*, so two things, *a* and *b*, are capable of two positions, as *ab*, *ba*. But if a third be added, instead of their being susceptible of only

one additional position, or three in all, they are capable of six. For example, abc, acb, bac, bca, cab, cba. Add another letter, *d*, and the four are capable of twenty-four positions or variations. Thus we might go on. Merely adding another letter, *e*, and so making *five* instead of four, would increase the the number of variations *five-fold*. They would then amount to one hundred and twenty. A single additional letter, *f*, making *six* in all, would increase this last sum of one hundred and twenty *six-fold*, making seven hundred and twenty. Add a *seventh* letter, *g*, and the last-named sum would be increased *seven-fold*, making the sum of five thousand and forty. If we go on thus to the end of the alphabet, we have the astonishing sum of six hundred and twenty thousand four hundred and forty-eight trillions, four hundred and one thousand seven hundred and thirty-three billions, two hundred and thirty-nine thousand four hundred and thirty-nine millions and three hundred and sixty thousand!!! Hence it follows that, were the letters of the alphabet to be thrown promiscuously into a vessel, to be afterwards shaken into order by mere hap, their chance of being arranged, not to say into words and sentences, but into their alphabetical order, would be only as *one* to the above number. All this, too, in the case of only twenty-six letters! Take now the human frame, with its bones, tendons, nerves, muscles, veins, arteries, ducts, glands, cartilages, etc.; and having dissected the same, throw those parts into one promiscuous mass; and how long, I ask, would it be ere Chance would put them all into their appropriate places and form a perfect man? In this calculation we are likewise to take into the account the chances of their being placed bottom upwards, or sideways, or wrong side out, notwithstanding they might merely find their appropriate places. This would increase the chances against a well-formed system to an amount beyond all calculation or conception. In the case of the alphabet, the chances for the letters to fall bottom up or aslant are not included. And when we reflect that the blind goddess, or "unintelligent forces," would have to contend against such fearful odds in the case of a single individual, how long are we to suppose it

would be, ere from old Chaos she could shake this mighty universe, with all its myriads upon myriads of existences, into the glorious order and beauty in which it now exists.

AN ATHEIST IS A FOOL.

He can't believe that two letters can be adjusted to each other without design, and yet he can believe all the foregoing incredibilities.

I might swell the list to a vast extent. I might bring into view the verdure of the earth as being the most agreeable of all colors to the eye; the general diffusion of the indispensables and necessities of life, such as air, light, water, food, clothing, fuel, while less necessary things, such as spices, gold, silver, tin, lead, zinc, are less diffused; also, the infinite variety in things—in men, for instance—by which we can distinguish one from another. But I forbear. Is it reasonable to conclude that, where there are possible appearances of design, still no design is there? or even that it is probable there is none?

I have said that there is as much evidence of purpose in the works of nature as in those of art. I now say that there is more, *infinitely* more. Should the wheels of nature stop their revolutions, and her energies be palsied, and life and motion cease, even then would she exhibit incomparably greater evidence of design, in her mere construction and adaptation, than do the works of art. Shall we then be told that when she is in full operation, and daily producing millions upon millions of useful, of intelligent, of marvelous effects, she still manifests no marks of intelligence! In nature we not only see all the works of art infinitely exceeded, but we see, as it were, those works self-moved and performing their operations without external agency. To use a faint comparison, we see a factory in motion without water, wind or steam, its cotton placing itself within the reach of the picker, the cards, the spinning-frame and the loom, and turning out in rolls of cloth. Such virtually, nay, far more wonderful, is

the universe. Not a thousandth part so unreasonable would it be to believe a real factory of this description, were one to exist, to be a chance existence, as to believe this universe so. Sooner could I suppose nature herself possessed of intelligence than admit the idea that there is *no* intelligence concerned in her organization and operations. There must be a mind within or without her, or else we have no data by which to distinguish mind. There must be a mind, or all the results of mind are produced without any. There must be a mind, or chaos produces order, blind power perfects effects, and non-intelligence the most admirable correspondence and harmony imaginable. Skeptics pride themselves much on their reason. They can't believe, they say, because it is unreasonable. *What* is unreasonable? To believe in a mind where there is every appearance thereof that can be? Is it more reasonable to believe, then, that every appearance of mind is produced without any mind at all? Skeptics are the last men in all this wide world to pretend reason. They doubt against infinite odds; they believe without evidence against evidence, against demonstration, and then talk of reason!—*Origin Bachelor's Correspondence with R. D. Owen.*

BLUNDER ON AND BLUNDER ON—IT IS HUMAN TO BLUNDER.

Are all the mammoths one or two hundred thousand years old, as Sir Charles Lyell conjectured? It was stated, in the bygone, that the "diluvium" was very old, on account of the absence of human remains, but since man's remains have been found there, it is inferred that man is very ancient; whereas, the truth is, the mammoth is *very recent*. In many instances their bones are so fresh that they contain twenty-seven per cent. of animal substance; in some instances the flesh is still upon their bones, with their last meal in their stomachs.

Mr. Boyd Dawkins has furnished us with a thrilling narrative of the discovery of a mammoth in 1846, by Mr. Benken-dorf, close to the mouth of the Indigirka. This mammoth

was disintombed during the great thaw of the summer. The description is given in the following language: "In 1846 there was unusually warm weather in the north of Siberia. Already in May unusual rains poured over the moors and bogs; storms shook the earth, and the streams carried not only ice to the sea, but also large tracts of land. We steamed on the first day up the Indigirka, but there were no thoughts of land; we saw around us only a sea of dirty brown water, and knew the river only by the rushing and roaring of the stream. The river rolled against us trees, moss, and large masses of peat, so that it was only with great trouble and danger that we could proceed. At the end of the second day we were only a short distance up the stream; some one had to stand with the sounding-rod in hand continually, and the boat received so many shocks that it shuddered to the keel. A wooden vessel would have been smashed. Around us we saw nothing but the flooded land. * * * The Indigirka, here, had torn up the land and worn itself a fresh channel, and when the waters sank we saw, to our astonishment, that the old river-bed had become merely that of an insignificant stream. * * * The stream rolled over and tore up the soft, wet ground like chaff, so that it was dangerous to go near the brink. While we were all quiet, we heard under our feet a sudden gurgling and stirring, which betrayed the working of the disturbed water. Suddenly our jagger, ever on the look-out, called loudly, and pointed to a singular and unshapely object, which rose and sank. * * * Now we all hastened to the spot on shore, had the boat drawn near, and waited until the mysterious thing should again show itself. Our patience was tried, but at last a black, horrible giant-like mass was thrust out of the water, and we beheld a colossal elephant's head, armed with mighty tusks, with its long trunk moving in the water in an unearthly manner, as though seeking for something lost therein. * * * I beheld the monster hardly twelve feet from me, with his half-open eyes yet showing the whites. It was still in good preservation. * * * * *

“Picture to yourself an elephant with a body covered with thick fur, about thirteen feet in height and fifteen in length, with tusks eight feet long, thick, and curving outward at their ends, a stout trunk of six feet in length, colossal limbs of one and a half feet in thickness, and a tail naked up to the end, which was covered with thick tufty hair. The animal was fat and well grown; death had overtaken him in the fulness of his powers. His parchment-like, large, naked ears lay turned up over the head; about the shoulders and on the back he had stiff hair, about a foot in length, like a mane. The long outer hair was deep brown and coarsely rooted. The top of the head looked so wild and so penetrated with pitch that it resembled the rind of an old oak tree. On the sides it was cleaner, and under the outer hair there appeared everywhere a wool, very soft, warm and thick, and of a fallow-brown color. The giant was well protected against the cold. The whole appearance of the animal was fearfully strange and wild. It had not the shape of our present elephants. As compared with our Indian elephants, its head was rough, the brain-case low and narrow, but the trunk and mouth were much larger. The teeth were very powerful. Our elephant is an awkward animal, but compared with this mammoth, it is an Arabian steed to a coarse, ugly dray horse. I had the stomach separated and brought on one side. It was well filled, and the contents instructive and well preserved. The principal were young shoots of the fir and pine; a quantity of young fir cones, also in a chewed state, were mixed with the moss.”

Mammoth bones are found in great abundance in the islands off the northern coast of Siberia. The remains of the rhinoceros are also found. Pallas, in 1772, obtained from Wiljuiskoi, in latitude 64°, a rhinoceros taken from the sand in which it had been frozen. This carcass emitted an odor like putrid flesh, part of the skin being covered with short, crisp wool and with black and gray hairs. Professor Brandt, in 1846, extracted from the cavities in the molar teeth of this skeleton a small quantity of half-chewed pine leaves and coniferous wood. And the blood-vessels in the interior of the

head appeared filled, even to the capillary vessels, with coagulated blood, which in many places still retained its original red color.

We find that Mr. Boyd Dawkins and Mr. Sanford assert that the cave-lion is only a large variety of the existing lion—identical in species. Herodotus says: "The camels in the army of Xerxes, near the mountains of Thessaly, were *attacked by lions*."

Sir John Lubbock, in his *Prehistoric Times*, page 293, says the cave-hyena "is now regarded as scarcely distinguishable specifically from the *Hycæna crocuta*, or spotted hyena of Southern Africa," while Mr. Busk and M. Gervais identify the *cave-bear* with the *Ursus ferox*, or grizzly bear of North America. What is the bearing of these facts on the question of the antiquity of the remains found in the bone caverns?

Do these facts justify men in carrying human remains, found along with the remains of these animals in the caves, back to the remote period of one or two hundred thousand years?—a long time, this, for flesh upon the bones and food in the stomach to remain in a state of preservation.

"So fresh is the ivory throughout Northern Russia," says Lyell, *Principles*, vol. 1, p. 183, "that, according to Tilesius, thousands of fossil tusks have been collected and used in turning."

Mr. Dawkins says: "We are compelled to hold that the cave-lion which preyed upon the mammoth, the woolly rhinoceros and musk-sheep in Great Britain, is a mere geographical variety of the great carnivore that is found alike in the tropical parts of Asia and throughout the whole of Africa." *Popular Science Review* for 1869, p. 153. It has been customary to speak of all these animals as "*the great extinct mammalia*," and to regard them all as much larger than existing animals of the same kind, but three of the most important still exist, and the cave-lions, at least some of the specimens, were smaller than the lion of the present. According to Sir John Lubbock the "Irish elk, the elephants and the three species of rhinoceros are, perhaps, the only

ones which are absolutely extinct." Prehistoric Times, p. 290. "Out of seventeen principal 'palæolithic' mammalia, ten, until recently, were regarded 'extinct;' but it is now believed that the above-mentioned elk, elephants and rhinoceros are the only extinct mammalia. Dr. Wilson affirms that skeletons of the Irish elk have been found at Curragh, Ireland, in marshes, some of the bones of which were in such fresh condition that the marrow is described as having the appearance of fresh suet, and burning with a clear flame."

Professor Agassiz admits the continuance of the Irish elk to the fourteenth century to be "probable." It is certain that this elk continued in Ireland down to what is claimed as the age of iron, and possibly in Germany down to the twelfth century. It is also certain that it was a companion of the mammoth and of the woolly rhinoceros. The aurochs, or European bison, whose remains are found in the river gravel and the older bone caves, is mentioned by Pliny and Seneca. They speak of it as existing in their time; it is also named in the Niebelungen Lied. It existed in Prussia as late as 1775, and is still found wild in the Caucasus. The present Emperor of Russia has twelve herds, which are protected in the forests of Lithuania. During the session of the International Archaeological Congress at Stockholm, in 1874, the members of the body made an excursion to the isle of Bjorko, in Lake Malar, near Stockholm, where there is an ancient cemetery of two thousand tumuli. Within a few hundred yards from this is the site of the ancient town. Several trenches were run through this locality, and many relics obtained by the members of the congress. On the occasion Dr. Stolpe, who was familiar with the previous discoveries at this point, delivered a lecture on the island and its remains. They all, he stated, belong to the second age of iron in Sweeden, and consisted of implements of iron, ornaments of bronze, and animal bones; Kufic coins have been found, along with cowrie-shells, and silver bracelets. The number of animal bones met with is immense, more than fifty species being represented, and what is especially noteworthy, *the marrow bones were all crushed or split*, just as in

the palæolithic times. The principal wild beasts were the lynx, the wolf, the fox, the beaver, the elk, the *reindeer*, etc. Dr. Stolpe refers the formation of this "pre-historic" city to "about the middle of the eighth century after Christ," and says it was probably destroyed "about the middle of the eleventh century."

"During this period the reindeer existed in this part of Sweden."

Recent scientific discovery demands that we should almost modernize the animals we used to regard as belonging to a period of a hundred thousand years ago.

"Scientists have been addicted to unwise and inconsiderate haste in the announcement of new theories touching alleged facts; they have blundered repeatedly in their efforts to confound the Christian and set aside Moses. No less than eighty theories touching that many facts and discoveries have been developed during the period of fifty years, that were brought before the Institute of France in 1806, and not one of them survives to-day." Truly the history of scientific investigation reveals the same fallibility of human nature that is known in the many errors found in the line of theological investigation. Truth, in science and religion, stands true to her God—*man alone deviates*.

DRAPER'S CONFLICT BETWEEN RELIGION AND SCIENCE.

No one idea has produced a greater sensation among skeptics and unbelievers than the idea of a conflict between science and Christianity. The history of the affair reminds us of the ghost stories that frighten people in their boyish days. There was, in truth, no foundation for the sensation. Mr. Draper never intended that his work entitled "Conflict between Religion and Science," should be construed to mean Conflict between the Bible and Science, or between Christianity, as set forth by the primitive Christians and science, but conflict

between apostate religion and science; or, rather, between corruptors of the ancient religion and science.

He says, "I have had little to say respecting the two great Christian confessions, the protestant and the Greek churches. As to the latter, it has never, since the restoration of science, arrayed itself in opposition to the advancement of knowledge. On the contrary, it has always met it with welcome. It has observed a reverential attitude to truth, from whatever quarter it might come. Recognizing the apparent discrepancies between its interpretations of revealed truth and the discoveries of science, it has always expected that satisfactory explanations and reconciliations would ensue, *and in this it has not been disappointed.*" Will all who read these lines take notice that Mr. Draper takes the Christian's side in the above statement. "*In this it has not been disappointed.*" In what? Answer—Its expectation that satisfactory explanations and reconciliations would follow the discoveries of science, by means of which apparent discrepancies between the church's interpretations of revealed truth and the discoveries of science would disappear. Mr. Draper adds, "It would have been well for modern civilization if the Roman church had done the same." He guards his readers by the following: "In speaking of Christianity, reference is generally made to the Roman church, partly because its adherents compose the majority of Christendom, partly because its demands are the most pretentious, and partly because it has commonly sought to enforce those demands by the civil power. None of the protestant churches have ever occupied a position so imperious, none have ever had such widespread political influence. For the most part they have been averse to constraint, and except in very few instances their opposition has not passed beyond the exciting of theological odium." Preface, pp. 10, 11.

On pages 215 and 216, speaking upon the great question of the proper relations of Christianity and science, Mr. Draper says: "In the annals of Christianity the most ill-omened day is that in which she separated herself from science. She compelled Origen, at that time (A. D. 231) its chief represen-

tative and supporter in the church, to abandon his charge in Alexandria and retire to Cæsarea. In vain through many subsequent centuries did her leading men spend themselves in, as the phrase then went, 'drawing forth the internal juice and marrow of the scriptures for the explaining of things.' Universal history from the *third* to the *sixteenth* century shows with what result. The dark ages owe their darkness to this fatal policy."

The pure Christianity, as well as Christians of 231 years, are exonerated by Mr. Draper. Unbeliever, will you remember this? Many unbelievers, like drowning men catching at straws, have endeavored to make it appear that Mr. Draper's book, entitled "*Conflict Between Religion and Science*," makes a square fight between the Bible and science. So far is this from the truth that, on the contrary, it does not even set up a square issue between Protestantism and science; its issue lies between Roman Catholic religion and science. Hear him: "Then has it, *in truth*, come to this, that Roman Christianity and science are recognized by their respective adherents as being absolutely incompatible; they can not exist together; one must yield to the other; mankind must make its choice—it can not have both. While such is, perhaps, the issue as regards Catholicism, a reconciliation of the reformation with science is not only possible, but would easily take place if the protestant churches would only live up to their maxim taught by Luther and established by so many years of war. That maxim is the right of private interpretation of the scriptures. It was the foundation of intellectual liberty." (Did Luther say the foundation of intellectual liberty?) But if a personal interpretation of the book of Revelation is permissible, how can it be denied in the case of the book of nature? In the misunderstandings that have taken place, we must ever bear in mind the infirmities of men. The generations that immediately followed the reformation may perhaps be excused for not comprehending the full significance of cardinal principle, and for not on all occasions carrying it into effect. When Calvin caused Servetus to be burnt he was animated, not by the principles of

the reformation, but by those of Catholicism, from which he had not been able to emancipate himself completely. And when the clergy of influential protestant confessions have stigmatized the investigators of nature as infidels and atheists, the same may be said. (No man should be called by a name that does not truthfully represent him. (Now listen to Mr. Draper: "For Catholicism to reconcile itself to science, there are formidable, perhaps insuperable obstacles in the way. For protestantism to achieve that great result there are not."—*Conflict Between Religion and Science*, pp. 363, 364. Thus Draper speaks for himself.

FACTS SPEAK LOUDER THAN WORDS, OR WHAT CHRISTIANITY HAS DONE FOR CANNIBALS.

The Fijians, a quarter of a century ago, were noted for cannibalism. The following scrap of history may be of importance as a shadow to contrast with the sunshine. It is taken from Wood's History of the Uncivilized Races:

The Fijians are more devoted to cannibalism than the New Zealanders, and their records are still more appalling. A New Zealander has sometimes the grace to feel ashamed of mentioning the subject in the hearing of an European, whereas it is impossible to make a Fijian really feel that in eating human flesh he has committed an unworthy act. He sees, indeed, that the white man exhibits great disgust at cannibalism, but in his heart he despises him for wasting such luxurious food as human flesh. * * * The natives are clever enough at concealing the existence of cannibalism when they find that it shocks the white men. An European cotton grower, who had tried unsuccessfully to introduce the culture of cotton into Fiji, found, after a tolerable long residence, that four or five human beings were killed and eaten weekly. There was plenty of food in the place, pigs were numerous, and fish, fruit and vegetables abundant. But the people ate human bodies as often as they could get them, not from any superstitious mo-

tive, but simply because they preferred human flesh to pork.
* * * Many of the people actually take a pride in the number of human bodies which they have eaten. One chief was looked upon with great respect on account of his feats of cannibalism, and the people gave him a title of honor. They called him the Turtle-pond, comparing his insatiable stomach to the pond in which turtles are kept; and so proud were they of his deeds, that they even gave a name of honor to the bodies brought for his consumption, calling them the "Contents of the Turtle-pond." * * * One man gained a great name among his people by an act of peculiar atrocity. He told his wife to build an oven, to fetch firewood for heating it, and to prepare a bamboo knife. As soon as she had concluded her labors her husband killed her, and baked her in the oven which her own hands had prepared, and afterward ate her. Sometimes a man has been known to take a victim, bind him hand and foot, cut slices from his arms and legs, and eat them before his eyes. Indeed, the Fijians are so inordinately vain that they will do anything, no matter how horrible, in order to gain a name among their people; and Dr. Pritchard, who knows them thoroughly, expresses his wonder that some chief did not eat slices from his own limbs.

"Cannibalism is ingrained in the very nature of the Fijian, and extends through all classes of society. It is true that there are some persons who have never eaten human flesh, but there is always a reason for it. Women, for example, are seldom known to eat 'bakolo,' as human flesh is termed, and there are a few men who have refrained from cannibalism through superstition. Every Fijian has his special god, who is supposed to have his residence in some animal. One god, for example, lives in a rat, another in a shark, and so on. The worshiper of that god never eats the animal in which his divinity resides, and as some gods are supposed to reside in human beings, their worshipers never eat the flesh of man."

RECENT HISTORY OF THE SAME PEOPLE IN BRIEF.

"In the Fiji islands, where half a century ago the favorite dish of food was human flesh, there are at present eight hun-

dred and forty-one chapels, and two hundred and ninety-one other places where preaching is held, with fifty-eight missionaries busily engaged in preparing the way for others. The membership numbers twenty-three thousand two hundred and seventy-four persons." *The Evangelist of January 29, 1880.* It is possible that some infidel might have been literally eaten up had it not been for the influence of the Bible. "According to the accounts of some of the older chiefs, whom we may believe or not as we like, there was once a time when cannibalism did not exist. Many years ago some strangers from a distant land were blown upon the shores of Fiji, and received hospitably by the islanders, who incorporated them into their own tribes, and made much of them. But, in process of time, these people became too powerful, killed the Fijian chiefs, took their wives and property, and usurped their office."

In the emergency the people consulted the priests, who said that the Fijians had brought their misfortunes upon themselves. They had allowed strangers to live, whereas "Fiji for the Fijians" was the golden rule, and from that time every male stranger was to be killed and eaten, and every woman taken as a wife. The only people free from this law were the Tongans.

The state of the Fijians is wonderfully changed—even an American infidel may now visit those people without being flayed and roasted and devoured.

"The Samoan islands have been entirely christianized. Out of a population of forty thousand, thirty-five thousand are connected with Christian churches.

"In 1830 the native Christians in India, Burmah, and North and South Ceylon numbered 57,000. Last October there were 460,000. Facts similar in character might be given of Madagascar, South Africa and Japan." *Evangelist.* What a curse (?) the Bible is to the poor heathen. It robs them of their "long-pig," human flesh, as well as their cruel, murderous habits, and curses them (?) with virtue and the hope of "HEAVEN."

ARE WE SIMPLY ANIMALS?

What is man? The materialist says, "He is the highest order of the animal kingdom, or an animal gifted with intelligence." If such be true, it may be said with equal propriety, that animals are men without reason. Are they? Does manhood consist in mere physical form? Can you find it in simple physical nature? Man holds many things in his physical nature in common with the animal; but is he, on this account, to be considered as a mere animal? There are plants that seem to form a bridge over the chasm lying between the vegetable and animal kingdoms. Are those plants animals without sensation? Why not? What is the logical and scientific difference between saying plants, which make the nearest approach to the animal are animals without sensation, and saying animals are men without intelligence? Let it be understood at all times, that if man is simply an animal endowed with the gift of reason, an animal may be simply a vegetable endowed with the gift of sensation. "The bodies of mere animals are clothed with scales, feathers, fur, wool or bristles, which interpose between the skin and the elements that surround and affect the living animal." All these insensible protectors "ally animals more closely to the nature of vegetables."

"The body of a human being has a beautiful, thin, highly sensitive skin, which is not covered with an insensitive, lifeless veil." Man's body is in noble contrast with all mere animals. It is so formed that its natural position is erect. "The eyes are in front; the ligaments of the neck are not capable of supporting, for any considerable length of time, the head when hanging down; the horizontal position would force the blood to the head so violently that stupor would be the result. The mouth serves the mind as well as the body itself. According to the most critical calculation, the muscles of the mouth are so movable that it may pronounce fifteen hundred letters." What a wonderful musical instrument.

The mouth of the mere animal serves only physical purposes.

Man turns his head from right to left, from earth to sky, from the slimy trail of the crustacean in the ocean's bottom to the contemplation of the innumerable stars in the heavens. The human body was created for the mind; its structure is correlated with mind. The animal has a sentient life; man an intelligent, reasoning nature.

When animals are infuriated and trample beneath their feet everything that lies in their way, we do not say they are *insane*, but *mad*. "Man is an intelligent spirit," or mind, "served by an organism." We know that mind exists by our consciousness of that which passes within us. The propriety of the sayings of Descartes, "*I think, therefore I am,*" rests upon the consciousness that we are thinking beings. This intelligence is not obtained by the exercise of any of the senses. It does not depend upon external surroundings. Its existence is a fact of consciousness, of certain knowledge, and hence a fact in mental science.

We are continually conscious of the existence of the mind, which makes its own operations the object of its own thought; that it should have no existence is a contradiction in language.

Experience teaches us that the materialistic theory of the existence of the mind is utterly false. In an act of perception I distinguish the pen in my hand, and the hand itself, from my mind which perceives them. This distinction is a fact of the faculty of perception—a particular fact of a particular faculty. But the general fact of a general distinction of which this is only a special case, is the distinction of the *I* and *not I*, which belongs to the consciousness as the general faculty. He who denies the contrast between mind-knowing and matter-known is dishonest, for it is a fact of consciousness, and such can not be honestly denied. The facts given in consciousness itself can not be honestly doubted, much less denied.

Materialists have claimed that mind is simply the result of the molecular action of the brain. This theory is as unreal as

Banquo's ghost—it will not bear a moment's investigation. It is simply confounding the action of the mind upon the brain with the mind itself. Every effect must have a cause. When I make a special mental effort what is the cause lying behind the effort? Is it the molecular action of the brain? I *will* to make the effort, and do it. Then will power lies behind brain action. But power is a manifest energy; there is something lying behind it to which it belongs as an attribute; what is it? Answer, *will*. But, where there is a *will* there must of a necessity be that which *wills*. What is it that *wills* to make a special mental effort—that lies away back "behind the throne" and controls the helm? It is evidently the I, *myself*, the "inner man," *the spirit*. On one occasion, when some of the disciples of the Nazarene were sleepy, Jesus said to them, "The spirit indeed is willing, but the flesh is weak." It is the spirit that *wills* to make a special mental effort. Here is the "*font*" of all our ideas. "What man knoweth the things of a man, save the spirit of man which is in him?" 1. Cor., ii, 11. *Will*, as an effect, belongs to the spirit of man, as *the cause* lying behind. Beyond this no man can trace this subject, short of crossing over from the spirit of man to the invisible Father of spirits. The spirit of man is a *wonderful intelligence!* "The body without the spirit is dead, being alope." When we analyze the physical structure back to the germ and sperm-cells we are brought face to face with the invisible builder. Call it what you may, it still remains the same invisible architect, which, being matter's master, built the organism. We live, and breathe; we die, and cease breathing. Dead bodies do not breathe. Therefore, life lies behind breath, and spirit behind life. So life and breath are both effects, which find their ultimate or cause in *spirit*. This at once sets aside all that materialists have said in order to show that spirit and breath are one and the same. The original term, translated by the term spirit has, in its history, away back in the past, a *physical* currency. The old-fashioned materialist or "soul-sleeper" finds his fort in this fact. His entire aim is to get the people back to an old and obso-

lete currency of the term "*pneuma*." If we lay aside words which were used in a physical sense, in times gone by, we will not have many words to express the ideas embraced in mental science. In ancient times "*pneuma*" signified both mind and wind, or air. In later times it lost its physical currency, and no longer signifies, in its general currency, breath or air. The adjective, "*pneumatikos*," is *never used* in a physical sense. It came into use too late.

We have many examples of old meanings passing away from words. "*Salpientia*," in Latin originally meant only the power of tasting. At present it means *wisdom, prudence, discretion, discernment, good sense, knowledge, practical wisdom, philosophy, calmness, patience*. The word "*sagacitas*," originally meant only the faculty of *scenting*, now it means the power of seeing or perceiving anything easily. In old literature we may read of the sagacity of dogs; keenness of scent. But it is now sharpness of wit; keenness of perception, subtilty, shrewdness, acuteness, penetration, ingenuity. The terms, "*attentio*," "*intentio*," "*comprehensio*," "*apprehensio*," "*penetratio*," and understanding are all just so many bodily actions transferred to the expression of *mental energies*. There is just the same reason for giving to all these terms their old, obsolete, physical currency that there is for giving to *pneuma*, or spirit, the old obsolete currency of wind or air. You must ever remember that it is the business of lexicographers in giving the history of words, to set before you the first as well as the latest use of terms. In strict harmony with all this Greenfield gives "*pneuma*" thus:

1. Wind, air in motion, breathing, breath, expiration, respiration, spirit, i. e. the human soul, that is, the vital principle in man, life. Matthew xxvii, 50; Rev. xiii, 15.

2. Of the rational soul, mind, that principle in man which thinks, feels, desires, and wills. Matthew v, 3, 26, 41.

3. Of the human soul after its departure from the body, a spirit, soul. Acts xxiii, 8, 9; Hebrews xii, 23.

4. Spc. Spirit, that is, temper, disposition, affections, feelings, inclination, qualities of mind.

5. Construed with "*mou*" and "*sou*" (*I* and *thou*), it forms a periphrasis for the corresponding personal pronoun. Mark ii, 8; Luke i, 47. A spirit, that is, A SIMPLE, SPIRITUAL, INCORPOREAL, INTELLIGENT BEING. Spoken of God. John iv 24. Of angels. Hebrews i, 14. Of evil spirits, Matthew viii, 16; Mark ix, 20. A divine spirit, spoken of the spiritual nature of Christ. 1 Corinthians xv, 45; 1 Peter iii, 18. Of the Holy Spirit. Matthew iii, 16-28; John xv, 26; Acts i, 8; Romans ix, 1.

Robinson, in his Lexicon, sums up the history of its use thus:

1. *Pneuma*, from *pneo*, to breathe. A breathing, breath.
1. Of the mouth or nostrils, a breathing, blast. The destroying power of God. Isaiah xi, 4; Psalm xxxiii, 6. The breath. Revelations xi, 11. "Breath of life." Genesis vi, 17; vii, 15-22.

2. Breath of air. Air in motion, a breeze, blast, the wind.

2. The spirit of man, that is, the vital spirit, life, soul.

4. The rational spirit, mind, soul (Latin *animus*), generally opposed to the body or animal (disposition) spirit. 1 Thessalonians v, 23; 1 Corinthians xiv, 14.

5. It implies will, council, purpose. Matthew xxvi, 41; Mark xiv, 38; Acts xviii, 5; xix, 21; 1 Chronicles v, 26; Ezra i, 1.

6. It includes the understanding, intellect. Mark ii, 8; Luke i, 80, and ii, 40; 1 Corinthians ii, 11, 12; Exodus xxviii, 3; Job xx, 3; Isaiah xxix, 24.

7. A spirit, that is, a simple, incorporeal, immaterial being, possessing higher capacities than man in his present state. Of created spirits, the human spirit, soul, after its departure from the body and as existing in a separate state. Hebrews xii, 23; that is, to the spirits of just men made perfect. Robinson renders it thus: "To the spirits of the just advanced to perfect happiness and glory." * * *

It is spoken of God in reference to his immateriality. John,

iv, 24. Of Christ in his exalted spiritual nature in distinction from his human nature. In Hebrews, ix, 14, in contrast with perishable nature. "The *eternal spirit*," Holy spirit, spirit of God.—*Robinson's Lexicon*.

From all this it will be seen that it is impossible to limit the term spirit to its ancient *physical* currency. Our term *mind* is, for two reasons, a better word for its place in modern literature. First, it never had a physical application. Second, the terms are used indifferently in the New Testament when they relate to man. See Romans, i, 9 and vii, 25. All spirits are *one* in kind; in *character* the difference lies; that is, spirits are all *imperishable*. It is not in the nature of a spirit to cease to be. If it is, then there is no imperishable nature that is revealed to man. I submit for consideration the thought that there is no difference in the final results between the man who denies the existence of spirits altogether and the man who allows that spirits may cease to exist.

"We are cognizant of the existence of spirit by our direct consciousness of feelings, desires and ideas, which are to us the most certain of all realities."—*Carpenter*.

"The body continually requires new materials and a continued action of external agencies. But the mind, when it has been once called into activity and has become stored with ideas, may remain active and may develop new relations and combinations among these, after the complete closure of the sensorial inlets by which new ideas can be excited 'ab externo.' Such, in fact, is what is continually going on in the state of dreaming. * * The mind thus feeds upon the store of ideas which it has laid up during the activity of the sensory organs, and those impressions which it retains in its consciousness are working up into a never ending variety of combinations and successions of ideas, thus affording new sources of mental activity even to the very end of life."—*Carpenter*.

In death the spirit returns to God, who gave it, retaining, doubtless, all its store of ideas and all its own inherent activities, which will continue while eternity endures.

OUR RELATIONS TO THE ANCIENT LAW AND PROPHETS—WHAT ARE THEY?

The above questions can not be answered intelligently without a knowledge of the character of the law, and of its relations to humanity, as well as a knowledge of the relations of the ancient prophets. The law given at Sinai as a "covenant," with all the laws contained in the "Book of the Law," was political in character; that is to say, it pertained to a community or nation. Such law is *always* political in its character. The ancient law pertained to the nation of the Jews. It was given to them as a community, and to no other people. Moses said, "And the Lord spake unto you out of the midst of fire: Ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. iv, 12, 13. "And the Lord said unto Moses, Write thou these words; for after the *tenor* of these words I have made a covenant *with thee* and *with Israel*. * * * * * And he wrote upon the tables *the words of the covenant*, the ten commandments. Exodus xxxiv, 27, 28. The Lord our God made a covenant with us in Horeb. The Lord *made not* this covenant with our fathers, but with us, who *are* all of us here alive this day. Deut. v, 2, 3. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgments so righteous as all this law which *I set* before you this day." Deut. iv, 5, 8.

The law or covenant, as written upon the two tables of stone, is given in full in one place, and only one, in all the book of the law, and I will now transcribe it from the fifth chapter of Deut. Here it is: "I am the Lord, thy God, which brought thee out of the land of Egypt, from the house of bondage; thou shalt have none other gods before me; thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth; thou shalt not bow down thyself unto them or serve them, for I, the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

"Thou shalt not take the name of the Lord, thy God, in vain; for the Lord will not hold him guiltless that taketh his name in vain.

"Keep the Sabbath day to sanctify it, as the Lord, thy God, hath commanded thee. Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord, thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates, that thy man-servant and maid-servant may rest as well as thou; and remember that thou wast a servant in the land of Egypt, and that the Lord, thy God, brought thee out thence through a mighty hand and by a stretched out arm; THEREFORE, THE LORD, THY GOD, COMMANDED THEE TO KEEP THE SABBATH DAY.

"Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Neither shalt thou commit adultery.

"Neither shalt thou steal,

"Neither shalt thou bear false witness against thy neighbor.

“Neither shalt thou desire thy neighbor’s wife, neither shalt thou covet thy neighbor’s house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbor’s.

“These words the Lord spake unto *all your assembly* in the mount, out of the midst of the fire, of the cloud and of the thick darkness, with a great voice; and he *added no more*. And he wrote them in two tables of stone, and delivered them unto me.”

This is the covenant as it was written upon the tables of stone. It is, by its facts, limited to the Jews, for they are the only people who were ever delivered from bondage in Egypt. The abrogation of this covenant is clearly presented in the following language, found in Zechariah, the eleventh chapter and tenth verse: “And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with *all the people*. And it was broken in that day; and so the poor of the flock that waited upon me knew that it was the word of the Lord. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.” This language had its fulfillment in the sale which Judas Iscariot made of his Lord and the abrogation of the ancient covenant or law.

The prophets were not confined to the kingdom of Israel, or to any one kingdom, nor yet to any one dispensation.

They bore the word of the Lord to all the nations, as we learn from such language as this: “The burden of the word of the Lord to Ninevah, to Sidon, to Tyre, to Idumea, to Babylon, to Samaria, to Egypt,” and to many others. It is very remarkable that no such latitude or longitude of relationships belongs to the ancient law. It was confined to the Israelites.

The Heavenly Father spake not to the ancients by his Son, but by the prophets. And much of that which they spake pertained to our own dispensation and to our own religion.

Much, very much, of that which they gave lies in the very

foundation of our religion. We should always distinguish, *carefully*, between the Law and the prophets, and between these two and the psalms, remembering, however, that prophesy belongs also to many of the psalms. The abrogated covenant, or law, that was done away, was written upon stones. It, with all the laws which were after its *tenor*, was supplanted by the law of Christ. It was added because of transgression *till Christ*, "*the seed*," should come. When he came it expired by limitation, and through his authority the neighborly restrictions or limitations were taken off from moral precepts, which were re-enacted by him.

THE FUNERAL SERVICES OF THE NATIONAL LIBERAL LEAGUE.

The decent members of the Liberal League, who formed it to express their convictions, and who withdrew and formed a rival League when they found that the old organization had gone over to the defense of indecency, who gave to the League all the character it had, and who had great hopes at one time of destroying the influence of the preachers of the Gospel of Christ, and thereby ridding our country of that terrible pest called the Bible, have given up their name. Their "priests" have adopted the following arraignment of their old organization, a legitimate child of their own:

"Voted that, in the judgment of this Board, the name 'National Liberal League' has become so widely and injuriously associated in the public mind with attempts to repeal the postal laws prohibiting the circulation of obscene literature by mail, with the active propagandism of demoralizing and licentious social theories, and with the support of officials and other public representatives who are on good grounds believed to have been guilty of gross immoralities, that it has been thereby unfitted for use by any organization

which desires the support of the friends of 'natural morality.'"

Thus the child went into a far country and fed among swine, and, failing to come to itself and return to its father's house, the old gentleman disinherited it, *once* and forever. A younger son, however, is christened "Liberal Union," and whether it will remain at home to take care of the old man in his dotage remains to be seen.

HUXLEY'S PARADOX.

"The whole analogy of natural operations furnish so complete and crushing an argument against the intervention of any but what are called secondary causes, in the production of all the phenomena of the universe, that, in view of the intimate relations of man and the rest of the living world, and between the forces exerted by the latter and all other forces, I can see no reason for doubting that all are co-ordinate terms of nature's great progression, from formless to formed, from the inorganic to the organic, from blind force to conscious intellect and will." *Huxley's Evidence of Man's Place in Nature*, London, 1864, p. 107.

A writer in the *Spectator* charged Professor Huxley with Atheism. The professor replies, in the number of that paper for February 10, 1866, thus: "I do not know that I care very much about popular odium, so there is no great merit in saying that if I really saw fit to deny the existence of a God I should certainly do so for the sake of my own intellectual freedom, and be the honest Atheist you are pleased to say I am. As it happens, however, I can not take this position with honesty, inasmuch as it is, and always has been, a favorite tenet that Atheism is as absurd, logically speaking, as Polytheism." In the same sheet, he says: "The denying the possibility of miracles seems to me quite as unjustifiable as Atheism." Is Huxley in conflict with Huxley?

THE TRIUMPHING REIGN OF LIGHT.

The next psychic cycle, it seems to me, will witness a synthesis of thought and faith, a recognition of the fact that it is impossible for reason to find solid ground that is not consecrated ground; that all philosophy and all science belong to religion; that all truth is a revelation of God; that the truths of written revelation, if not intelligible to reason, are nevertheless consonant with reason; and that divine agency, instead of standing removed from man by infinite intervals of time and space, is, indeed, the true name of those energies which work their myriad phenomena in the natural world around us. This consummation—at once the inspiration of a fervent religion and the prophecy of the loftiest science—is to be the noontide reign of wedded intellect and faith, whose morning rays already stream far above our horizon.—*Winchell. Re. and Sci. p. 84.*

“EXPERIENCE proves to us that the matter which we regard as inert and dead, assumes action, intelligence, and life, when it is combined in a certain way.”—*Atheist.*

“But how does a germ come to live?”—*Deist.*

“Life is organization with feeling.”—*Atheist.*

“But that you have these two properties from the motion of” dead atoms, or matter alone, it is impossible to give any proof; and if it can not be proved, why affirm it? Why say aloud, “I know,” while you say to yourself, “I know not?”—*Voltaire.*

WHEN you venture to affirm that matter acts of itself by an eternal necessity, it must be demonstrated like a proposition in Euclid, otherwise you rest your system only on a perhaps. What a foundation for that which is most interesting to the human race!—*Voltaire.*

Scientific and Religious Journal.

VOL. I.

MAY, 1880.

No. 5.

THE OLD COVENANT.

THE SABBATH—THE LAW—THE COMMONWEALTH OF ISRAEL,
AND CHRIST.

The original term, rendered "Testament" and "Covenant," occurs thirty-three times in the New Testament. Greenfield defines it thus: "Any disposition, arrangement, institution, or dispensation; hence a testament, will; a covenant, mutual promises on mutual conditions, or promises with conditions annexed." Secondly, "A body of laws and precepts to which certain promises are annexed, promises to which are annexed certain laws; the books in which the divine laws are contained, the Old Testament, and especially the Pentateuch." Upon a careful examination of these definitions it will be seen at once that the term "Testament" is a good translation. This is confirmed, in Paul's letter to the Hebrews, in the interchangeable use of the terms "Will," "Covenant" and "Testament." Our Sabbatarian brethren claim, that the Old Covenant, which was done away, was the verbal agreement of the children of Israel to keep the law of the decalogue. But this definition is not sufficient. It excludes almost all that was current in its use. It renders it improper to call it a "Testament" or "Will," because fathers make testaments or wills without the consent of their children, and these are called dispositions of estates. Their definition of the term also makes the "Covenant" depend upon the will of man, for covenants, in the

sense of agreements, have nothing to do with those who do not enter into them. Neither can men be regarded as transgressing a covenant, in the sense of an agreement, unless they have first placed themselves under its obligations. So, if these men are right in their definition of the Old Covenant, they are wrong in trying to fasten its conditions upon all mankind. Their logic also excludes, from all the promises of the covenant, all those who were incapable of making an agreement. Hence, infants were left to the uncovenanted mercies of God. And as for the wicked, who never agreed to keep those commandments, poor souls! they must be dealt with as violators of a contract to which they never became a party.

These absurdities, which are legitimately drawn from their own premises, drive us to the conclusion that their whole theory, upon the covenant question, is wrong. The apostle Paul says we are the children of a covenant, which he denominates "The free woman." "She is the mother of us all." But, according to Sabbatarian logic, they are the children of two covenants, or women. How is this? One good mother is sufficient. When they tell you that the old covenant, which was done away, was the people's agreement to keep the ten commandments, remember that they, by their own showing, set up the same old covenant by agreeing to keep the ten commandments. So it is done away, and it is not done away. That is, if the people say, "We will keep and do them," it is established, but if they say, "We will not," it is abolished. Again, if it was the people's agreement that was done away, and the ten commandments were the conditions of that agreement, then they also are of no force, for the conditions of an agreement are always void when the contract is nullified. Again, if the Lord had nothing to do in causing the Old Covenant to be done away, how did it pass away by the action of one party to it? And how can men enter into it without the concurring assent of the party of the second part? Accept the Sabbatarian definition of the term covenant, and it legitimately follows that none were ever in that covenant save those who held converse with Jehovah, through Moses, saying, "All

these things will we observe and do." It is an old, trite saying, "that it takes two to make an agreement." And it also takes two to abrogate an agreement. But these friends of the seventh day say, The people rendered that old covenant void by their wickedness, that they were at fault, that God never abrogated it, that He always stood firm in reference to its conditions and promises, holding the people to its obligations. Then how was it done away? We will let Zechariah answer his question: "And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day; and so the poor of the flock that waited upon me knew that it was the word of the Lord. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

Judas Iscariot sold his Savior for thirty pieces of silver, cast the money down at the feet of the priests in the temple; the priests took it and purchased the potters' field to bury strangers in. And "in that day" the covenant of God was broken by the Lord. Now, if the Lord broke that old covenant, it follows that no man enters into it without one more concurring action upon His part. Upon what mountain has He appeared and reënacted this covenant? And if it was simply the people's agreement to keep the ten commandments, how did He make it with all the people of Israel, seeing many of them were incapable of entering into an agreement? The truth is this, the Lord made a covenant in the sense of a "Testament" or institution. This sense alone admits of the irresponsible in its provisions. In the argument from analogy, drawn from the introduction of the New Testament, our position is confirmed. The Savior's death gave force to this testament or will, without any concurring action upon the part of any man or number of men. And it is a covenant in the sense in which Greenfield defines the term, that is, in the sense of a

testament, or will. This also admits of covenanted or bequeathed blessings for all the incapable.

The Sabbatarian view of the term covenant, if applied to the "New Covenant," cuts off all who do not enter into this "contract." But there is no reason in calling either testament a "contract." An earthly father may incorporate, among other things, conditions, in his testament, or will, and it is in force, by his death, even though his children find fault with it. So it mattered not whether any man in ancient Israel was satisfied with that ancient "testament." But the Bible nowhere limits the term covenant to the people's agreement to keep the decalogue. On the contrary, it is said, "And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." Deut. iv:13. These commandments were AFTER THE TENOR of all that was given by Moses, as we learn in the thirty-fourth chapter of Exodus. After Moses had given many precepts, the Lord said, "Write thou these words; for after the tenor of these words I have made a covenant with thee and with Israel. And he wrote upon the tables the words of the covenant, the ten commandments." This covenant, or testament, like all other institutions which the Lord established with the children of men, is accompanied with reasons for its existence, and all the laws and instructions necessary to carry out its principles. The reasons were placed upon the tables of stone along with the commandments. When Sabbatarians hang up their copy of those tables, it is always a mutilated, partial copy. The whole is given to us in the fifth chapter of Deuteronomy. No Seventh-day Adventist dare exhibit the full copy before his audience, unless he does it at the peril of his teaching. Here it is: "I am the Lord thy God which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other Gods before me. Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in earth beneath, or that is in the waters beneath the earth. Thou shalt not bow down thyself unto them nor serve them: for I the

Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain. Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates ; that thy man-servant and maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm, therefore the Lord thy God commanded thee to keep the Sabbath day. Honor thy father and thy mother as the Lord thy God hath commanded thee ; that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false-witness against thy neighbor. Neither shalt thou desire thy neighbor's wife. Neither shalt thou covet thy neighbor's house, his field, or his man-servant, or maid-servant, his ox, or his ass, or anything that is thy neighbor's. These words the Lord spake unto all your assembly, in the mount out of the midst of the fire, of the cloud and of the thick darkness, with a great voice ; and he added no more, and he wrote them upon two tables of stone, and delivered them unto you."

Thus we have a *fac simile* of the law upon the tables of stone. The terms employed in this law limit it to the Jewish people, a people who were servants in Egypt. This was the "testament," "institution," or "covenant" given at Sinai, and it was after the *tenor* of all the rest that was given. It is worthy of notice, that there is not a penalty in all that was writ-

ten upon those tables. And yet there were terrible penalties inflicted for a violation of its precepts. How is this? Was it all there was of God's law? If so, where shall we go to find its penalties? This covenant is spoken of in Gallatians, the fourth chapter. It is called "the bond woman," that was cast out. In the third chapter of Corinthians it is termed "the ministration of condemnation," and "the ministration of death written and engraven in stones, which was done away." Which Zechariah said was broken by the Lord in the day of the terrible tragedy of the cross of Christ.

The multiplicity of passages in the New Testament bearing upon this great fact, causes our legalists in religion to shift about most wonderfully. At one time, the people's agreement to keep the law was the covenant that was done away. At another, it was the act of executing the penalty of death that was set aside. At another, it was the glory of Moses' face that was done away. And at another, it was none of all these, but it was the ceremonial law of Moses that was done away.

All these positions were taken by one man, in one discussion with the writer of these lines. All such turns are cheap; it requires no great wisdom to accommodate yourself in this manner to the force of circumstances. The fact that the "first covenant" was a "testament," or a body of laws with certain promises annexed, as well as penalties, is evident from Paul's statement in the ninth chapter of his letter to the Hebrews. He says, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary, for there was a tabernacle made; the first wherein was the candlestick, and the table, and the show-bread; which is called the sanctuary." The distinction which our friends make between "Moses' law" and "God's law," as they are pleased to express it, is not only unscriptural, the two phrases being inter-changeable, but also *absurd*. Moses gave all, that these men are pleased to term his law, in the name of the Lord. The law of the passover, found in the twelfth chapter of Exodus, is prefaced with these words: "And the Lord God said unto Moses." In the twenty-fifth chapter of the same book we have the laws

concerning the ark, the tabernacle, the priestly service, and all are introduced with this saying: "And the Lord spake unto Moses." Moses never gave a law in his own name. Neither did he give one of his own in the name of the Lord, because it would have cost him his life. The Lord had guarded this point in the following: "But the prophet which presumes to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Now one of two things is evident: first, all the laws that Moses gave in the name of the Lord were His; or, secondly, Moses violated the law governing the prophet. And if the record is false on this account, how can we trust it in other respects? It is as easy to turn God out of all the pentateuch, and put Moses into it, as to maintain the proposition that Moses had a law of his own. Sabbatarians act the part of the unbeliever in getting the Lord out of the law that was done away, and Moses into it. All that is accredited to the Lord was His, otherwise the record is untrustworthy. If our friend's position is true, it follows that Moses is the sole author of the sacrificial system of blood, without which there was no remission, and thus the ancient remedial scheme falls, being without divine sanction. But the Lord claims all that our friends hand over to Moses. The following phrases are uttered with reference to the priests and other things: "My priest," "My sacrifice," "Mine altar," "Mine offering," 1st Samuel, ii: 27-29; "The Lord's pass-over," Exodus, xii: 11; "The feasts of the Lord," Lev. xxiii; "My sanctuary and my Sabbaths," Ezekiel, xxiii: 38. The manner in which Sabbatarians emphasize the phrase "My Sabbath," and "My holy day," is well calculated to mislead the unsuspecting, but those who are schooled in biblical literature will regard it as mere *rant, cheap theology, mere display!* All that Moses gave, as law, was from the Lord, *was His*. "The Lord came down upon Sinai, and spake to them from heaven, and gave them right judgments, and true laws, good statutes and commandments, and made known to them His holy Sabbath, and commanded precepts, statutes and laws, by the hand of His servant Moses." Nehemiah, ix: 13, 14.

The seventh-day Sabbath was not given to the Gentile world. It would require just as plain and positive legislation to bind it upon us as it did to establish it in Israel. It was a sign between God and the Hebrews. Ezek. xxxi: 13-18. "Moreover, also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am Jehovah that doth sanctify them." If there are any Gentile Christians upon the earth who think it is essential to know that it was the Lord that sanctified the children of Israel, set them apart from the surrounding nations, I would say to such, It is sufficient to your salvation that you know the Lord, as manifested in the flesh in the person of Christ Jesus, and that you love and obey him. I can not see that the seventh-day Sabbath, as a sign upon a Gentile, would tell the truth, for the Lord never sanctified the Gentiles in the sense of setting them apart from the surrounding nations. Again, if our friends could succeed in making it universal, it would *cease to be a sign*. It was a national badge, or sign, between God and the Hebrews. Its object was to keep in their memory that which was true of them *alone*. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence with a mighty hand and a stretched out arm, therefore the Lord thy God hath commanded thee to keep the Sabbath day." Deut. v. Can any Gentile obey this instruction? It is impossible! Moses said, "Behold I have taught you statutes and judgments, even as the Lord my God commanded me that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them, for this is your wisdom and your understanding, in the sight of the nations which shall hear all these statutes and say, Surely this great nation is wise and understanding people. For what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day." Deut. iv: 5. The authority and glory of Christ forbid all such Judaizing as that which we speak against. "He was given of God* to be head over all things to the church." "And He is head of all principality and power." The Father put all things under His

The prophet Isaiah said, "He shall not fail, nor be discouraged till He hath set judgment in the earth, and the isles shall wait for His law." Ch. xlii : 4. And Paul said, "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. vi : 2.

The object of law is to regulate the exemplification of principles. Some principle is exemplified in every act that man performs. And one principle may be in a great variety of acts. The principle of hatred is exemplified in a great many different actions ; and the principle of love to God is manifested, or exemplified, in every act of obedience to God. So the spiritual may be brought out under different dispensations, and by different laws, while it remains always the same. Indeed, principles are unchangeable ; they belong to the nature of things. Covenants, priesthoods, dispensations and laws have changed, but principles, *never*. So the moral objective of every law is the same, viz., to bring out and develop the spiritual in man. To accomplish this great end it is necessary that the evil principles of a carnal, or fleshly nature, should be restrained by the penal sanctions of law, and the principles of man's higher nature brought out by its motives of good. Such being the nature of principles, and the facts of law, Paul says, "We know that the law is spiritual." And again, "The law is fulfilled in us who walk not after the flesh, but after the spirit." "Do we then make void law through faith? God forbid ; yea, we establish law."

I have left the article out of this text because it is not in the original. B. Wilson translates the verse in these words : "Do we then nullify law through the FAITH. By no means ; but we establish law." The negative use of law is to restrain the evil ; and the affirmative is to bring out the good, the spiritual. So, without any interference with *the spiritual* of any law that ever was, either divine or human, we have a better covenant, or testament, than the old testament ; one that is established upon better promises, which contains "A new and living way into the Holiest," which Paul says, "Is heaven itself." This new way was consecrated through the flesh of Christ. The rule of life in this way is the "Law of Christ."

It is a better law, for us, because its precepts are not limited to our neighbor. The following is a part, at least, of the contrast:

THE DECALOGUE GIVEN TO ISRAEL.

“Neither shalt thou bear false witness against thy *neighbor*. Neither shalt thou desire thy *neighbor's* wife. Neither shalt thou covet thy *neighbor's* house, his field, or his man-servant, or his maid-servant, his ox or his ass, or anything that is thy *neighbor's*. Thou shalt not commit adultery. Thou shalt not kill.”

THE LAW OF CHRIST BOUND UPON THE WORLD.

“Whosoever hateth his brother is a murderer. But I say unto you, love your enemies. If thou mayest be made free use it rather. Be ye not the servants of men. Thou shalt not bear false witness. Thou shalt not covet. Whosoever looketh upon a woman and lusteth after her hath committed adultery already in his heart.”

I have presented a sufficient amount of each law to show you a part of the great contrast which exists on account of the ancient law being given to a people set apart from all the surrounding nations by a legal wall interfering with them in their social walks in life. That law was sufficient for all practical purposes among the Jews. But, since that “Middle wall of partition” has been taken down, it is utterly useless to talk about a law limited to your neighbor being any longer worthy of God, or a perfect rule for man's conduct in his associations with all men. Indeed, it never was a law regulating a man's conduct with all men. The middle wall was taken out of the way, and Jews and Gentiles have shook hands in Christian fellowship under the new institution. Let us see how this was brought about. When the law brings about a separation nothing short of law can undo it, and bring about the union of the parties separated. But, as authority, that controls law, is alone competent to remove legal results, we must look for this, as a matter of necessity, lying at the foundation of the new institution. It is just there that we find it in these words:

"All authority is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." The result of obedience to this law of Christ is expressed in these words: "But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity; even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Eph. ii: 13-15. The God of Abraham said unto Rebecca, "Two nations are in thy womb." Gen. xxv: 23. This language had its fulfillment in the descendants of Jacob and Esau. The political history of the children of Jacob begins at Sinai with their beginning as a nation among the surrounding nations. The law given at Sinai was a political law, for it was addressed to a community, pertained to a community, and was accepted by a community.

Such is a political law in the strictest sense of the term. This law was given to the Jews, the descendants of Jacob. Moses said, "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Horeb is a synonymous with Sinai, and means, properly, ground left dry by water draining off. So, Horeb and Sinai occur in the narrative of the same event. The children of Jacob are known as a commonwealth, from the giving of the law onward until their overthrow by the Romans. Paul speaking of the Gentiles, in past times, says "They were aliens to the commonwealth of Israel and strangers to the covenants of promise." The Jews called them "dogs." This great enmity had its origin in the two-fold consideration of the Jew being favored in a temporal and political point of view, and the pride of his heart, which exalted him in his own imagination above even his moral superiors. This corruption of the heart, with the liability of its return, being removed by the abrogation of

all that was peculiar to the Jews and their conversion to Christ, Paul says, "That all are one in Christ." Christ was the bond of union, all were joined to him. But the same authority that separated them by legislation must legislate with reference to this grand change that was to take place between these descendants of Jacob and Esau. The law of commandments separating the Jews limited them in moral duties to their neighbors. It was unlawful for them to go in unto one of another nation. It limited them in trade and traffic to their own countrymen; also limited them to their own people in matrimonial relations. So God must be heard again, I say, *heard!* for He was heard at the giving of the law, which is now to be taken out of the way. When Jesus took Peter, James and John up in a high mountain and was transfigured before them, Moses and Elias, the great representatives of the Patriarchial and Jewish dispensations, appeared unto them, and "a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my well-beloved Son in whom I am well pleased, HEAR YE HIM." Math. xvii: 5. Here is the authority that gave the institution peculiar to the Jews legislating with reference to Him whose doings were to end that system of things, and lead all into "a new and living way." Paul says: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." So Christ took away the first will and established the second. See Heb. x: 9. Paul says: "As ye have received Christ Jesus the Lord, so walk ye in Him." This relation of duty to the reception of Christ has direct reference to the character in which we receive him. He was given to *rule*, to exercise *Lordship*. He is Lord of all. The term Lord signifies "ruler by right of possession. If He is not Lord of all there is an abundance of false testimony upon this one subject, and Christianity is diseased in the head. And if he is Lord of all, then we should leave that old mountain that shook and burned with fire, and all the political paraphernalia of Sinai, and consider ourselves complete in Christ, who is "*Emanuel*, God

with us." If any man does this he is not troubled with the old "bond woman." Jehovah said of Christ: "I have given Him for a covenant of the people, for a light of the Gentiles." Isaiah xlii: 2. New duties appear before us in the New Testament, with new obligations lying at their foundation. Jesus said: "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sins." Again: "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both Me and my Father." John xv: 22-24.

Justification turns no longer upon the ancient law, and the sacrificial and typical system of blood is no longer the means of pardon. The law contained a shadow of good things to come, but the body was of Christ. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darkness rather than light because their deeds are evil. Everything turns in this dispensation upon Christ and his Law. Jesus told his disciples to teach their converts to observe all things which He had commanded them to teach, and they filled their mission. Paul said, He "shunned not to declare the whole counsel of God," "kept back nothing." With reference to law, he said, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write are the commandments of the Lord." For the glory of Christ, as his just meed of praise, it was written, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." "Christ is the end of the Law for righteousness to every one that believeth." In this major proposition the minor, of the seventh-day Sabbath, is involved. The Lord said of Israel, "I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts." Hosea, ii: 11. No man is threatened, by Christ or any of his apostles, on account of Sabbath-breaking, or any of those things which are peculiar to the Jews. But men are threatened for disobedience to the

Gospel of Christ. The New Testament is of Christ. Its religion is not "the Jews' religion," but Christ's. There was much in the Old Testament that is in the New, but it is there by the authority of Christ. Hence, we are "complete in Him who is the head of all principality and power." Much in the laws of the United States was first in the laws of England, but we do nothing with reference to English authority. So it is with us, as respects all who went before Christ, we do nothing in reference to them, but do all in reference to Christ, and for His name. The Old Kingdom of Israel, with its political law, statutes and judgments, has passed away, and Christ reigns "*all in all.*" To Him "be glory and majesty, dominion and power, both now and ever." Jude, xxv.

INFIDELS LIVE IN DOUBTING CASTLE.

Having shown that no man in his senses can be an atheist, unless he assume that he comprehends the universe in his mind, with all its abstract essences and principles, which assumption would be to make himself omnipresent and eternal, a god in fact; and having seen that the proposition of the divine existence and perfections is demonstrable from the universe, as far as it is known in all its general laws and in all its parts, we proceed from these prefatory considerations to other matters still more intimately introductory to our design.

It is essentially preliminary to a clear and forcible display of the reasonableness and certainty of our faith in Jesus Christ as the author of immortality to man, that we ascertain the proper ground on which the modern skeptic, of whatever creed, stands when he avows his opposition to the gospel. That we may duly estimate the strength of his opposition, we must not only enumerate his objections or arguments, but we must exactly ascertain the exact position which he occupies. Does he stand within a fortified castle, or in the open field? Presents he himself to our view in a stronghold, well garrisoned with the invincible forces of logic, of science,

and of fact? or defies he armies and the artillery of light, relying wholly upon himself, his own experience, without a shield, without an ally, without science, without history, and consequently a single fact to oppose?

That we may, then, truly and certainly ascertain his precise attitude, before we directly address him, we shall accurately survey his whole premises. Does he say that he *knows* the gospel to be false? No, he can not; for he was not in Judea in the days of the evangelical drama. He, therefore, could not test the miracles, or sensible demonstrations, by any of his senses; nor prove to himself that Jesus rose not from the dead. Speaking in accordance with the evidence of sense, of consciousness, and of experience, he can not say that he *knows* the gospel to be a cunningly devised fable. He has not, then, in all his premises *knowledge*, in its true and proper meaning, to oppose to the Christian's faith or hope. What remains?

Can he say, in truth, that he *believes* the gospel to be false? He can not; because belief without testimony is impossible; and testimony that the gospel facts did not occur is not found extant on earth in any language or nation under heaven. No contemporaneous opposing testimony has ever been heard of, except in one instance, the sleeping and incredible testimony of the Roman guard, which has a lie stamped indelibly on its forehead: "His disciples stole his dead body while we were asleep." He that can believe this is not to be reasoned with. We repeat it with emphasis, that no living man can say, according to the English Dictionary, that he *believes* the gospel to be false.

Alike destitute of knowledge and of faith to oppose to the testimony of apostles, prophets, and myriads of contemporaneous witnesses, what has the skeptic to present against the numerous and diversified evidences of the gospel? Nothing in the universe but his *doubts*. He can, in strict conformity to language and fact, only say, he doubts whether it be true. He is, then, legitimately no more than an inmate of Doubting Castle. His fortification is built up of doubts and mis-

givings, cemented by antipathy. Farther than this the powers of nature and of reason can not go.

How far these doubts are rational, scientific, and modest, may yet appear in the sequel; meanwhile, we only survey the premises which the infidel occupies, and the forces he has to bring into the action. These, may we not say, are already logically ascertained to be an army of doubts only.

Some talk of the immodesty, others of the folly, others of the maliciousness of the unbeliever; but not to deal in harsh or uncourteous epithets, may we not say, that it is most unphilosophic to dogmatize against the gospel on the slender grounds of shere dubiety. No man, deserving the name of a *philosopher*, can ever appear among the crusading forces of pamphleteers and declaimers against the faith of Christians, for two of the best reasons in the world; he has nothing better to substitute for the motives, the restraining fears to the wicked, and the animating hopes to the righteous, which the gospel tenders; and he has nothing to oppose to its claims but the weakness and uncertainty of his doubts. Franklin was a philosopher, but Paine was a madman. The former doubted, but never dogmatized—never opposed the gospel, but always discountenanced and discouraged the infidel; the latter gave to his doubts the authority of oracles, and madly attempted to silence the Christian's artillery by the licentious scoffings of the most extravagant and unreasonable skepticism.

Modesty is the legitimate daughter of true philosophy; but dogmatism, unless the offspring of infallible authority, is the ill-bred child of ignorance and arrogance. Every man, then, who seeks to make proselytes to his skepticism by converting his doubts into arguments, is anything but a philosopher or a philanthropist.

One of the most alarming signs of this age is the ignorance and recklessness of the youthful assailants of the Bible. Our cities, villages and public places of resort are thronged with swarms of these Lilliputian volunteers in the cause of skepticism. Apprenticed striplings, and sprigs of law and physic, whose whole reading of standard authors on general

science, religion, or morality, in ordinary duodecimo, equals not the years of their unfinished, or just completed minority, imagine that they have got far in advance of the vulgar herd, and are both philosophers and gentlemen if they have learned at second hand, a few scoffs and sneers at the Bible, from Paine, Voltaire, Bolingbroke, or Hume. One would think, could he listen to their impudence, that Bacon, Newton, Lock, and all the great masters of science, were very pigmies, and that they themselves were sturdy giants of extraordinary stature in all that is intellectual, philosophic and learned. These would-be baby demagogues are a public nuisance to society, whose atheistic breath not unfrequently pollutes the whole atmosphere around them, and issues in a moral pestilence among that class who regard a fine hat and a cigar as the infallible criteria of a gentleman and scholar.

These creatures have not sense enough to doubt, nor to think sedately on any subject; and therefore, we only notice them while defining the ground occupied by the unbelievers of this generation. They prudently call themselves *skeptics*, but imprudently carry their opposition to the Bible, beyond all the bounds embraced in their own definitions of skepticism. A skeptic can only *doubt*, never *oppugn* the gospel. He becomes an atheist, or an infidel, bold and dogmatic, as soon as he opens his mouth against the Bible.

Were we philosophically to class society as it now exists in this country in reference to the gospel, we should have believers, unbelievers, and skeptics. We would find some who have voluntarily received the apostolic testimony as true; others who have rejected it as false; and a third class who simply doubt, and neither receive nor reject it as a communication from heaven. But, though, unbelievers, while they call themselves skeptics, often wage actual war against the faith and hope of Christians, still their actual rejection of the gospel has no other foundation than pure aversion to its restraints and some doubts as to its authenticity. The quagmire of their own doubts, be it distinctly remembered, is the sole ground occupied by all the opponents of the gospel, whether they style themselves antitheists, atheists, theists, unbelievers, or skeptics.—*Alexander Campbell, in 1835.*

INFIDELITY

AND THE FRENCH AND AMERICAN REVOLUTIONS IN THEIR
RELATIONS TO THOMAS PAINE.

Infidels can not free themselves from the bands which tie the universe to its God. Every effort has been fruitless. Not one writer among all their hosts has been lucky enough to avoid the use of Christian terms that are in direct antagonism with their speculation and positions. It will be interesting to review, occasionally, their literature.

Speaking of Thomas Paine, Mr. Ingersoll says: "Every American with the DIVINE mantle of charity, should cover all his faults." What use has Col. Ingersoll or any other infidel for the word DIVINE? The term is thus defined: Pertaining to the true God; (from the Latin DIVINUS; from DEUS, a god) proceeding from God; appropriated to God; or celebrating His praise; excellent in the supreme degree; apparently above what is human; godlike; heavenly; holy; sacred; spiritual. As a noun: one versed in divine things or divinity; a theologian; a minister of the gospel; a priest; a clergyman. *Zell's Encyclopedia.*

Again, Mr. Ingersoll says, "Upon the head of his father, GOD had never poured the DIVINE petroleum of *authority*." So much the better for the race. What would infidels do if they had the authority? "Hume is called a model man, a man as nearly perfect as the nature of human frailty will permit." He maintained that pleasure or profit is the test of morals; that "the lack of honesty is of a piece with the lack of strength of body;" that "suicide is lawful and commendable;" that "female infidelity, when known, is a small thing; when unknown, nothing;" "that adultery must be practiced if men would obtain all the advantages of this life; and that if generally practiced it would, in time, cease to be scandalous, and if practiced frequently and secretly would come to be thought no crime at all."

Lord Herbert taught that the "indulgence of lust and anger is no more to be blamed than thirst or drowsiness."

Voltaire contended "for the unlimited gratification of the sexual appetites, and was a sensualist of the lowest type; nevertheless he had the amazing good sense to wish that he had never been born."

Rousseau was, by his confession, a habitual liar and thief, and debauchee; a man so utterly vile that he took advantage of the hospitality of friends to plot their domestic ruin; a man so destitute of natural affection that he committed his **BASE-BORN** children to the charity of the public. To use his own language, "guilty without remorse, he soon become so without measure."

Thomas Paine was, according to the verdict of history, "addicted to intemperance in his last years, given to violence and abusiveness, had disreputable associates, lived with a woman who was not his wife, and left to her whatever remnant of fortune he had."

What would such godless infidels give us if the Almighty God should "pour the petroleum of authority upon their heads?" But, in all candor, what use has Col. Ingersoll for the *idea of authority coming from God?* Can't he keep in his own ruts. "The **DIVINE** petroleum of authority was never poured upon the head of *Thomas Paine's father*." Well, so much the better for the reputation of God. But why does Mr. Ingersoll use the term God, and have so much to say of Him? Let us hear him. He says, whoever is a friend of man is also a friend of God—if there is one. Yes! "**IF THERE IS ONE,**" This reminds me of an old infidel who was struggling with the cramp colic, and just as a minister was approaching his bedside he turned himself over in the bed and said, O Lord, if there is any Lord, save my soul, if I've got any soul. The minister walked out. What is the condition of those minds which modify their declarations with the saying "if there is any Lord," "if there is one," "if I've got any soul." How much more manly is it to own the great universal and in-

stinctive or innate truth, that there is a Master, God, or great first Living Intelligence, and cease acting foolishly.

Once more, the colonel, speaking of Thomas Paine's work, says, "He was with the army. He shared its defeats, its dangers, and its glory. When the situation became desperate, when gloom settled upon all, he gave them the 'Crisis.' It was a cloud by day and a pillar of fire by night, leading the way to freedom, honor and glory." What use has the colonel for such language? From whence did it come? Is he sitting upon the bones of Moses and making grimaces at the old prophet while he is adopting his sentences? Infidels blaspheme the name of Moses, and abuse his hyperboles and his facts as well, and, at the same time, go to his quiver to get their very best arrows.

"At the close of the Revolution no one stood higher in America than Thomas Paine."—*Ingersoll*.

"At that time the seeds sown by the great infidels were beginning to bear fruit in France."—*Ingersoll*.

Well, well. To what "mount" have we come at last? Paine sailed to France in 1787. "He was elected to represent the Department of Calais in the National Convention, and took his seat in that radical assembly in 1792." At this time Col. Ingersoll's church had everything its own way in France. There was no God to respect or devil to fear. "Free thought" ruled—its reign was a reign of night. The goddess of reason was the "twin sister of the Spanish Inquisition." The soldiers were in power, and great hearts were made to bleed. Three hundred and sixty-six men in the National Convention voted for the death of the king. Three hundred and fifty-five voted against his execution. It is true that Tom Paine was one of the three hundred and fifty-five. A year after the king's execution Tom was put into prison, and remained there nearly two years. When he was released he wrote the second part of the *Age of Reason*, and in 1802 he came back to America. What he did for American liberty was done while he was a Quaker, and before he wrote his detestable works against the Bible. Let some bold infidel produce just one noble public

act that Paine did for our country after he avowed himself an infidel. *Will it be done?*

The leaders of the French revolution were the disciples of Rousseau, Voltaire and Diderot. They were atheists, or infidels. Tom Paine was one of their number, participated in their deliberations, helped to get up the constitution they enacted. What they did is what the infidels of the United States wish to have done. They wiped out Christianity by vote, and forbade the utterance of the name of God to their children. They abolished the Lord's day, and made the week to consist of *ten* instead of seven days. They took the bells from the churches and cast them into cannons. Chaumette, a leader in the convention, came before the president "leading a courtesan with a troop of her associates." He lifted her veil, and said, "Mortals! recognize no other divinity than Reason, of which I present to you the loveliest and purest personification." The president bowed and rendered devout adoration. The same scene was reënacted in the cathedral of Notre Dame, with increased outrages upon God and common-sense. Wrong was reputed right, and the distinction between vice and virtue was banished.

From this time, and onward, the test of attachment to the government was contempt for religion and decency. Those suspected of disloyalty were gathered; one thousand and five hundred women and children were shut up in one prison, without fire, bed, cover, or provisions, for two days. Men escaped by giving up their fortunes, and women escaped by parting with their virtue.

Seventeen thousand perished in Paris during this reign of infidel terror. This ungodly abrogation of religion in France cost the nation three million of lives—*think of it!* France's most dark and damning record was the fruit of the tenets of the men that Col. Ingersoll lauds to the heavens. They were the fruits of the labors of the men with whom Tom Paine sat, and believed, and voted. "His faith was their faith."

"It was the Quaker Paine who worked for our independence, and not the infidel Paine. He did nothing in the inter-

ests of our national liberty after he avowed his irreligious principles." Neither was he the first to raise the voice in favor of national liberty. Ten years before he wrote his work entitled "Common Sense," at the suggestion of Franklin and Dr. Benjamin Rush, which was in 1776, Patrick Henry's voice was heard amid the assembled colonists in Virginia. He said: "Cæsar had his Brutus, Charles I. his Cromwell, and George III.—" Just then some one cried out, "Treason!" After a pause, Henry added,—“may profit by their example.” Years before Tom Paine came to America, even in 1748, it went to record that American legislatures were tending to independence. "They were charged with presumption in declaring their own rights and privileges." Our independence was predicted near at hand from 1758 and onwards. In 1774, before Paine came from England, the word freedom was ringing out upon the air. "James Otis was hailing the dawn of a new empire" in 1765. In this year there were utterances of such sentiments as tended to evolve the declaration of 1776, and these were heard all over the land from Boston to Charleston, S. C. In 1773 "Samuel Adams insisted that the colonies should have a congress to frame a bill of rights, or to form an independent state, an American commonwealth." The North Carolinians renounced their allegiance to the king of England in the Mecklenberg declaration, which was made in May, 1775. But Paine's little book, suggested by Dr. Benjamin Rush and Franklin, and called "Common Sense," was published in 1776. Hildreth, writing of the year 1802, says that "Paine, instead of being esteemed as formerly, as a lover of liberty, whose pen has contributed to hasten the Declaration of Independence, was now detested by large numbers as the libeler of Washington." In 1795 the *Aurora* put out the following language, which seems to be that to which Hildreth alludes: "If ever a nation was debauched by a man, the American nation was debauched by Washington; if ever a nation was deceived by a man, the American nation has been deceived by Washington. Let the history of the federal government instruct mankind, that the mask of patriotism may be worn to

conceal the foulest designs against the liberties of the people." This, gentle reader, was from the pen of the man whom Mr. Ingersoll would immortalize if he could.

William Carver addressed a private letter to Thomas Paine, dated Dec. 2, 1806, and published in the *New York Observer* Nov. 1, 1877, in which we have the following revelations: "A respectable gentleman from New Rochelle called to see me a few days back, and said that every body was tired of you there and that no one would undertake to board and lodge you. I thought this was the case, as I found you at a tavern in a most miserable situation. You appeared as if you had not been shaved for a fortnight, and as to a shirt, it could not be said that you had one on, it was only the remains of one, and this likewise appeared not to have been off your back for a fortnight, and was nearly the color of tanned leather; and you had the most disagreeable smell possible, just like that of our poor beggars in England. Do you remember the pains I took to clean you? That I got a tub of warm water and soap, and washed you from head to foot, and this I had to do three times before I could get you clean? You say also that you found your own liquors during the time you boarded with me, but you should have said, 'I found only a small part of the liquor I drank during my stay with you; this part I purchased of John Fellows, which was a demijohn of brandy containing four gallons, and this did not serve me three weeks.' This can be proved, and I mean not to say anything I can not prove, for I hold this as a precious jewel. It is a well-known fact that you drank one quart of brandy per day, at my expense, during the different times that you have boarded with me, the demijohn alone mentioned excepted, and the last fourteen weeks you were sick. Is not this a supply of liquor for dinner and supper? Now sir, I think I have drawn a complete portrait of your character, yet, to enter upon every minutia, would be to give a history of your life, and to develop the fallacious mask of hypocrisy and deception under which you have acted in 'your political, as well as moral, capacity of life.'" So much for the apostate Quaker's character after the close of the American revolution.

Mr. Lecky, an infidel, says, "It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments, and conditions; has not only been the highest pattern of virtue, but the highest incentive of practice: amid all the sins and failing; amid all the priestcraft, the persecution and fanaticism which have defaced the church, it has preserved IN THE CHARACTER OF ITS FOUNDER AN ENDURING PRINCIPLE OF REGENERATION." If such be the fountain let the stream continue to flow.

SHALL WE UNCHAIN THE TIGER? OR, THE FRUITS OF INFIDELITY.

BY ELD. A. I. MAYNARD.

An infidel production was submitted to Benjamin Franklin manuscript; he returned it to the author with a letter, from which the following quotations are extracted: "I would advise you not to attempt unchaining the Tiger, but to burn this piece before it is seen by any other person. * * * If men are so wicked with religion, what would they be without it?" He informs us that he was "an advocate of infidelity in his early youth, a confirmed Deist." He says his "arguments perverted some other young persons, particularly Collins and Ralph, and when he recollected that they both treated him exceedingly ill without the least remorse, and also remembered the behavior of Keith, another 'Freethinker,' and his own conduct toward Vernon and a Miss Reed, which at times gave him great uneasiness, he was led to suspect that his theory, if true, was not very useful."

Youth and inexperience have been the secret of many young persons being led astray, like Franklin, by infidel speculations; but age and observation have convinced many of them that all infidel speculations are empty and worthless.

Look at the history of infidelity in France and Scotland, and then look at liberalism in America, with Col Ingersoll leading the van. Can't you see that its only tendency is to loosen the restraints of morality and "unchain the Tiger?"

The inconsiderate and inexperienced youth of both sexes, have need of all the motives of religion to lead them from vice, to support their virtue, and retain them in its practice until it becomes habitual.

Unbeliever, if you read this article, and remember that you have prepared one sentence to cut one cord that helps to hold the Tiger, *burn it*. Do not unchain the animal. Would you substitute infidelity for Christianity, for the religion of the Bible? Would you do that in this country? The enemies of this religion confess that its code of morals is holy, just and good, its doctrine is dignified and glorious; its tendency is to purity and peace; "it is pure, peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Montesquieu, the publisher of the Persian letters and president of the parliament of Bordeaux, says: "The Christian religion, which ordains that men should love each other, would, without doubt, have every nation blessed with the best political and civil laws, because these, next to religion, are the greatest good that men can have."

The Congress of 1776, speaking of religion, declared it was the "only solid basis of public liberty and happiness." General Washington said it was "one of the great pillars of human happiness, and the firmest prop of the duties of men and citizens." What could we gain by exchanging it for Deism, or Atheism, or Ingersollism? Infidelity proposes to break down the altars of prayer, take away our Bibles and our days of worship, shut up the doors against all our Sunday-schools and turn more than a million of children into the streets, away from sweet song and moralizing influences, and the pure morals of the gospel of Christ. This would bereave the living of his rule of life, and rob the dying of the antidote of death.

Shall we "unchain the Tiger"—*unbelief*? What would it bring us in return? Its doctrines are vague speculations, founded on neither data nor evidence; some of its supporters believe in some kind of a God, while some deny every God; some few believe in the immortality of the soul, while a majority, with the French infidels, write over the gates of their cemeteries, "Death is eternal sleep."

In looking over the various infidel productions I think of the old saying, "Be sure you are right, and then go ahead." There is no certainty in their speculations. They do not agree even in their so-called moral code, nor, as yet, in their doctrinal speculations.

Lord Herbert and the Earl of Shaftesbury thought that the light of nature would teach all men, without the aid of revelation, to observe the morality of the Bible. Spinoza and Hobbes, one believing in a God, and the other an Atheist, agreed that there was nothing that was either right or wrong in its own nature; and also agreed "that every man had a right to obtain, either by force or fraud, everything which either his reason or his passions prompted him to believe was useful to himself—duties to the State were his only duties."

Blount, another Freethinker, supposed "that the moral law of nature justified self-murder." Lord Bolingbroke claimed that it enjoined polygamy; and neither Blount nor Bolingbroke prohibited fornication, or adultery, or incest, except between parents and children.

But the vagueness and uncertainty of the doctrinal speculations of infidelity, and the looseness and immorality of its rules of life, are not the only objections to it. Its tendency, wherever it has been introduced in the history of our world, has been evil, and *only* evil. France, at the commencement of her revolution in 1789, was an infidel nation. The profligacy of the Catholic priesthood, and the demoralizing example of the Regent, Duke of Orleans, and the infidel publications of Voltaire and his associates, had produced a contempt for religion through every rank of society. The people of France were taught by their literati that the Bible was at war with

their liberties, and that they could never expect to overturn the throne till they had, first, broken down the "altar."
HERE THE TIGER WAS UNCHAINED !

The lusts and passions of man were set free from the restraints of Christianity, and the bloody history of that nation, in its devotion to infidelity, should convince every man that infidelity only "*unchained the tiger*"! It did France no good, *but much evil*. In this state of things France needed revolution, as America did, and had she engaged in it, with as pious reliance upon God, "and with the hearts of her people deeply imbued with the morality of the Bible, the scion of liberty, carried in the honored Lafayette from this country," would have taken deep root, and spread forth its branches; and ere this time the fairest portion of Europe might have reposed under its shadow. But her principles poisoned her morals, and her immorality disqualified her for freedom. After expending an incredible amount of treasure, and sacrificing more than two million of men, she consented to be ruled by a despot in hope of some protection from her own people, and in hope of some security against the animal which she had unchained.

With such facts before us, let us Americans decide, not merely as Christians, but as "patriots and fathers," whether we will cling to the pure "Gospel of Jesus Christ," given to us in the love of Heaven, and in the blood of Jesus, rather than accept in its stead the empty, Godless, Christless, good-for-nothing negative of God and Christ and Christianity. The chief article in the unbeliever's creed is in these words, "I believe in all unbelief."

WILL not our friends take interest enough in the JOURNAL to increase its circulation. There is no reason why it should not be immediately doubled, and thus placed upon a solid basis. It is our intention to make it a thorough defense of the truth, so much so that all will relish it, and remember it with delight.

THE STRUGGLE.

"Passion riots; reason then contends,
And on the conquest every bliss depends."

There are two different periods in the history of the race; in the history of a nation; in the history of the church; in the history of moral institutions, and in the history of families. In one the intellect predominates, governs; in the other the emotional nature, or passion, rules. The fatal day in the history of a nation is the day in which, through party strife or otherwise, a nation of people becomes a seething mass of heated passion. Such a nation is like a vessel tossed upon the waves above the falls of some mighty river, liable to be buried in the whirlpool of destruction. Men who are governed by their emotional nature are most liable to disappointments, to troubles, and difficulties of every kind. Select all the miserable families in your community, tell me where they are, and I will show you every family in which passion reigns.

Troubles are generally legitimate children of passion. Who has not heard some one say, repentingly, "If I had taken a second, sober thought I would not have done it." Intellect belongs to our higher nature, and emotion belongs to our lower. Intelligence is always at a discount where the emotional nature governs—it is subordinated to passion. When the intellect governs, the emotional is subjected to thought; when either one predominates, the other is brought under and enslaved. These are the two conflicting elements in man's nature which are generally at war with each other, leading to different and antagonistic results. During the dark ages, which were ushered in through the repudiation of intelligence and the predominance of passion, the emotional reigned, and men were governed by their passions in religious as well as state affairs. The shadows of those ages still linger with some communities, and with many persons in almost all communities. Our fathers had a long and hard struggle in getting away from an emotional to an intellectual state, both

in civil as well as religious affairs. To-day, if we consider this matter in connection with our people as a nation, we may safely say that we are in an intellectual period—mind predominates. This is an age of investigation. The time was, in the history of our fathers, when a man was fined fifty pounds of tobacco if he refused to have his innocent child christened. *See the "old Blue Laws."* The time was when innocent persons were tried; condemned, and put to death for being, in the estimation of men, clothed with disgraceful ignorance, *witches*. Who has not heard of the "Salem witchcraft?"

The emotional nature of man, as a ruling sovereign; is losing its "legal-tender value" daily. The time was when it brought a premium in the most of the churches in our country. An aged father, who is now "across the river," once said to me, "I was bewildered, and mentally lost for thirty years of my life." I asked him for the facts. He, answering, said: "During all that period of time I was a church member, and, like some others, I was a quiet, still kind of a soul; I paid my honest debts; told the truth about my neighbors, and lived a moral life to the very best of my abilities. There were others of the same character. The preachers frequently called us Quakers—the Quakers were a very still people in those days. There were others who were reckless; would not always tell the truth, and would not always pay their honest debts, but they were, nevertheless, very noisy in the church, and the preacher always made most of those noisy fellows. Now," said the aged father, "I never could understand that." The old man lived to learn the secret, and changed his religious relations and began a new life in religion.

The scenes of the "Cane Ridge revival," down in Kentucky, have not been repeated in all our country for more than twenty years, and it is probable that they never will be. There are many things in the past history of religion in our country that will never be repeated. Did you ever witness a panic in a large congregation of people? If you have, you may go with me to "Cane Ridge." Before we start I wish to remind you of the fact that some of the most fearful panics known to

men took place where, and when, there was no reason for them outside of existing ignorance. Fright or fear, coupled with ignorance, produced them. Now let us go to "Cane Ridge." There we find the people in the emotional period in the history of religion. They are laboring under the conviction that Jehovah has concentrated all the powers of His Spirit at Cane Ridge—it is the common conviction. The people all over the country believe that God is there. The excitement runs high, and yet higher; it becomes contagious—a religious epidemic—the ruling element being the thought of the presence of the Divine Majesty, and the emotional nature of man the field of its operations. All the ignorance of a genuine panic is there. There were no well-informed unbelievers there to tear off the veil, nor better-informed Christians to remove it, not even so much as a Wesley to exonerate God by saying, "I am constrained to believe that it is the devil tearing them as they are coming to Christ." No! There is one conviction at Cane Ridge—this: *Jehovah is here.* It was a wonderful panic—a wonderful time. Persons going on to the ground immediately fell down like dead men; got up with the jerks; hopped like dogs. Women went backwards and forwards, making singular gestures; their heads were bobbing with the jerks and their long hair cracking like whips. The scene was beyond description. The whole country flocked to the place, and all were confounded with amazement and astonishment.

If such operations were religion, our country has been without it for a long time. Then our old-fashioned camp-meetings—where are they? They are things of the past. I recollect leaving a camp-ground at a late hour of the night, just as the congregation divided up into groups, and the groups went out into the woods in different directions to engage in secret prayer. We heard them when we were three miles away—*strange secret prayer!* Do you know anything of that kind of secret prayer at the present time?

The common pulpit teaching of those times was wonderful(?), but it was the best they had. It was common for preachers to make war upon education. They often boasted of their igno-

rance. They claimed that education was not necessary to qualify a man for the pulpit. The best school teachers in our country received twelve and fifteen dollars per month for teaching, and boarded themselves. Teachers who now pay five dollars per week for board, can't see how those old teachers got along upon such wages. In those times it was very common for teachers to get their board for seventy-five cents per week. The farmers claimed that it was unnecessary to educate their daughters, and only necessary to educate their sons sufficiently well to enable them to keep their accounts. Beyond this it was often claimed that an education was of no value—that it only made rascals. I recollect a very zealous old man who preached for the German Baptists; he is now "across the waves." Once, in my presence, he disposed of a grammatical argument that was put against him, by saying, "It is the wisdom of the world, and it is sensual and devilish." It was common forty years ago for preachers to say, "I don't know what I shall say, but just as the Lord gives it to me I will hand it to you." As a general thing those men knew no better, and the masses of the people knew no better. The people were living in an Emotional period, with the exception of a few brave thinkers, and they were governed by their emotions.

Prosperity grew with the growth of our country, and the standard of education was elevated. The free-school system took the place of the old-fashioned subscription schools, which were worth twelve dollars per month to the whole community, and the brave thinkers continued stirring up thought in religion, and giving the fathers and mothers trouble about this thing of confounding religion with passion, and our country is now fairly at sea in an Intellectual period. Religion is now a thing to be learned and lived—to be done. Those brave men who advocated an intelligent religion forty years ago, were denounced, from almost every pulpit in our country, as a set of "whitewashed infidels," having no religion, and "without God in the world."

But that day is past, and we are in a period in which mind

generally predominates. The language of the emotional is seldom heard. In that period it was common to hear men ask: "How did you get religion?" "where did you get religion?" "where did you yet religion?" "describe it;" "O, I can't, it is better felt than expressed." Such language was in keeping with a very common idea which was held sacred in those days. It was this, the Lord made general provisions for the salvation of men, but He makes a special application to the sinner. Of course, all to whom salvation was not especially applied, were, in the estimation of those people, *lost*. There are a few communities yet that are away back in their emotional period. There are men and women in every community who are yet governed by their emotional nature in matters of religion. Those persons have no use for an intelligent, argumentative preacher. They want a preacher who will say smoothe things; and there is now and then a preacher who has no strength outside of the emotional.

We have an emotional nature. I am glad that we have. I would not be an intellectual wooden-man if I could. But if you say, the Almighty Father intended that we should be intellectually subordinated to our emotional nature, and therefore govered by our passions, or feelings, I shall deny it. He never intended that we should be governed by our passions. To-day there are strong intellects in unbelief flooding our country with their literature. How shall they be met? Mr. Moody says, "Show them that you are full of Jesus Christ and the Holy Ghost." Very well. Can you do that without the truth? can you do that without word or wisdom? can you do it without "contending earnestly for the faith once delivered unto the saints?" In the days of Christ and His apostles the men who were full of the Holy Spirit had a mouth and wisdom which none of their adversaries were able to resist or gainsay. The antichrists of our day can not be met successfully without reason, without argument, without meeting the intellectual demands of the times.

There are intellectual men and women in almost every community throughout our country—men and women with whom

intelligence governs—who want the whys and wherefores upon every subject. This class is on the increase at a rapid rate. It does no good to set ourselves against reason, and oppose the current of thought with our emotional nature. In that way we may succeed with those who are governed by their emotional nature, but the work, when it is done, is a work upon the passions, and will soon pass away, unless the intellect was at the same time enlisted. The men who stir the world with thought, and give intellectual cast to the age in which we live, are to be met with thought, met with reason, met with truths tried in the crucible.

Christianity has nothing to fear in the great struggle that is being carried on for the truth's sake. But it has lost much for want of investigation. Our free school and Sunday-school systems are making the rising generation better acquainted with both science and the Bible, and a thorough acquaintance with both is the one thing most needed in order to a better future in religion, as well as in every other human interest. The time is come when men will no longer be content to listen to grave errors and keep silence. Every truth is being put to the test of logic, as well as fact. It is natural to abhor a contradiction, and it is right. All truth is harmonious. I am glad that harmony is demanded in religious teaching; I often think of pulpit teaching away back thirty and forty years ago. It used to be very popular in some parts to tell people that they could do nothing to better their condition in a future state, and, at the same time, exhort them to do better.

I heard of three brothers, George, William and James. George and William were "Hard-shell Baptist" preachers; James made no profession. His wife was a member of George's congregation. She was a great "scold." One day James failed to do just as she wished him, and, as a matter of course, he received quite a lecture; finally the woman told him that it was a great pity that he could not be a good man, like his brother George or brother William, and fell to exhorting him to do better. He finally became impatient and

said, "Yes! George and William were too lazy to work, and I called them to preach. They both stood it until the third call, and then put on their hats and went. You belong to George's church, and I go there with you to hear him preach. He tells me that I can do nothing, and you tell me that I can do nothing; and, now, what in the h—l do you want me to do?" Such inconsistent teaching was always repugnant to common sense and natural reason. There are many persons yet teaching the old falsehood that man is passive in his conversion, notwithstanding the fact that men are imperatively commanded to convert—turn, that their sins may be blotted out. Men are yet found in some Protestant pulpits who spend a great deal of their time praying the Lord to convert sinners. It is often the case, in their own estimation, that the Lord gives no heed to their prayers; but this has happened so frequently that it does not seem to trouble them. It has been a very short time since I heard a minister advocating what he was pleased to call "miraculous conversion." I thought, if you are right in that matter, why did the Heavenly Father command his love, commended in the Savior's death, preached to every creature, and still refuse to convert every creature? What difference does it make to me whether the Lord passed me by before He made Adam, or passed me by on yesterday? And if He refuses to send His spirit and convert me until the last, and I die in my sins and am lost, who is to blame? What is the difference between His neglect to convert me and the old Calvinistic idea that Christ did not die for me? What is the difference between the spirit of God being partial to communities—going into one and converting a great many persons and passing others by—and God Himself being partial? And why does the Spirit not convert all the unwilling sinners in the community where it does convert sinners? These are questions that have been asked in a great many hearts before they yielded themselves up to skepticism and infidelity.

In the present stage of critical investigation it is well for all preachers to remember that there is but one question in-

volution this whole matter of conversion and pardon, and that is the question coupled with the Judgment; it is not, How much did the Heavenly Father love me? He loved all men. It is not, How much did Jesus do for me? He tasted death for every man. It is not, How much has the Spirit done for me? It gave the gospel to all nations, as the power of God unto salvation to every man that believeth. The one, and only, question in the Judgment is, What have I done for myself? What are the deeds done in my body? the deeds which *I have done*.

Christianity is right thinking and doing; all that is to be attained in the religion of Christ is enjoyed in an upright life. Every theory that conflicts with this grand sentiment is smoked with the darkness of the dark ages. The Father of Spirits made us with the power of choice—gave us the liberty to choose—and we all may have, in the future, just such a state as we will. The Father loved all; the Son died for all; and the Spirit says to all, COME!

The great struggle that is now going on between Christianity and unbelief is accomplishing two good things: First, it is making it hard for professors of religion to hold their errors, or cover up hypocrisy; and second, it is making it hard for infidels and skeptics to hold on to their flimsy objections to the Christian religion. Let the struggle go on!

THE RECORDS RESPECTING THE DEATH OF THOMAS PAINE.

“That he bitterly regretted the writing and the publishing of the *Age of Reason* we have incontestable proof. During his last illness he asked a pious young woman, Mary Roscoe, a Quakeress, who frequently visited him, if she had ever read any of his writings, and being told that she had read very little of them he inquired what she thought of them, adding, ‘From such a one as you I expect a true answer.’ She told him, when very young she had read his *Age of Reason*, but

the more she read of it the more dark and distressed she felt, and she threw it into the fire. 'I wish all had done as you,' he replied, 'for if the devil ever had an agency in any work, he has had it in writing that book.'"—*Journal of Stephen Grellet*, 1809.

Dr. Manley, who was with him during his last hours, in a letter to Cheetham, in 1809, writes: "He could not be left alone night or day. He not only required to have some person with him, but he must see that he or she was there, and if, as it would sometimes happen, he was left alone, he would scream and halloo until some person came to him. There was something remarkable in his conduct about this period, which comprises about two weeks immediately preceding his death. He would call out during his paroxysms of distress, without intermission, 'O Lord, help me! God, help me! Jesus Christ, help me! O Lord, help me!' etc., repeating the same expressions without the least variation, in a tone of voice that would alarm the house. It was this conduct which induced me to think that he abandoned his former opinions, and I was more inclined to that belief when I understood from his nurse, who is a very serious, and I believe pious woman, that he would occasionally inquire, when he saw her engaged with a book, what she was reading, and being answered, and at the same time asked whether she should read aloud, he assented, and would appear to give particular attention. The doctor asked him if he believed that Jesus Christ is the Son of God? After a pause of some minutes he replied, 'I have no wish to believe on that subject.' 'For my own part,' says the doctor, 'I believe that had not Thomas Paine been such a distinguished infidel he would have left less equivocal evidences of a change of opinion.'"

The Roman Catholic Bishop, Fenwick, says: "A short time before Paine died I was sent for by him." He was prompted to do this by a poor Catholic woman who went to see him in his sickness, and who told him if anybody could do him any good it was the Catholic priest. "I was accompanied by F. Kohlman, an intimate friend. We found him at a

house in Greenwich, now Greenwich street, New York, where he lodged. A decent-looking, elderly woman came to the door, and inquired whether we were the Catholic priests; 'for,' said she, 'Mr. Paine has been so much annoyed of late by other denominations calling upon him, that he has left express orders to admit no one but the clergymen of the Catholic church.' Upon informing her who we were, she opened the door and showed us into the parlor. 'Gentlemen,' said the lady, 'I really wish you may succeed with Mr. Paine, for he is laboring under great distress of mind every since he was told by his physicians that he can not possibly live, and must die shortly. He is truly to be pitied. His cries, when left alone, are heart-rending. "O Lord, help me!" he will exclaim during his paroxysms of distress: "God, help me! Jesus Christ, help me!" Repeating these expressions in a tone of voice that would alarm the house. Sometimes he will say, "O God, what have I done to suffer so much?" Then shortly after, "but there is no God," then again, "yet if there should be, what would become of me hereafter?" Thus he will continue for some time, when, on a sudden, he will scream as if in terror and agony, and call for me by name. On one occasion I inquired what he wanted. "Stay with me," he replied, "for God's sake, for I can not bear to be left alone." I told him I could not always be in the room. "Then," said he, "*send even a child to stay with me, for it is a hell to be alone.*" 'I never saw,' she continued, '*a more unhappy, a more forsaken man. It seems he can not reconcile himself to die.*'

"Such was the conversation of the woman, who was a Protestant, and who seemed very desirous that we should afford him some relief in a state bordering on complete despair. Having remained some time in the parlor, we at length heard a noise in the adjoining room. We proposed to enter, which was assented to by the woman, who opened the door for us. A more wretched being in appearance I never beheld. He was lying in a bed sufficiently decent in itself, but at present besmeared with filth; his look was that of a man greatly tortured in mind, his eyes haggard, his countenance forbidding,

and his whole appearance that of one whose better days had been one continued scene of debauch. His only nourishment was milk punch, in which he indulged to the full extent of his weak state. He had partaken very recently of it, as the sides and corners of his mouth exhibited very unequivocal traces of it, as well as of blood which had also followed in the track and left its mark on the pillow. Upon their making known the object of their visit, Paine interrupted the speaker by saying, "That's enough, sir, that's enough. I see what you would be about. I wish to hear no more from you, sir; my mind is made up on that subject. I look upon the whole of the Christian scheme to be a tissue of lies, and Jesus Christ to be nothing more than a cunning knave and imposter. Away with you, and your God, too! Leave the room instantly! All that you have uttered are lies, filthy lies, and if I had a little more time I would prove it, as I did about your imposter, Jesus Christ.' Among the last utterances that fell upon the ears of the attendants of this dying infidel, and which have been recorded in history, were the words, 'My God, my God, why hast thou forsaken me?'"

"SOME thousand famous writers come up in this century to be forgotten in the next. But the silver cord of the Bible is not loosened, nor its golden bowl broken, though time chronicles his tens of centuries passed by. * * * You can trace the path of the Bible across the world, from the day of Pentecost to this day. As a river springs up in the heart of a sandy continent, having its father in the skies; as the stream rolls on, making in that arid waste a belt of verdure wherever it turns its way; creating palm groves and fertile plains, where the smoke of the cottage curls up at eventide, and marble cities send the gleam of their splendor far into the sky—such has been the course of the bible on earth."—*Theodore Parker.*

"I must die—abandoned of God and of men."—*Voltaire.*

THREE REASONS FOR REPUDIATING INFIDELITY.

Bishop Whipple says, "I once met a thoughtful scholar who told me that for years he had read every book which assailed the religion of Jesus Christ. He said he would have been an infidel if it had not been for three things:

"First, I am a man. I am going somewhere. I am to-night a day nearer the grave than last night. I have read all that they can tell me. There is not one solitary ray of light upon the darkness. They shall not take away the only guide and leave me stone blind.

"Secondly, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep upon the breast of a mother. I know that was not a dream.

"Thirdly, I have three motherless daughters. They have no protector but myself. I would rather kill them than leave them in this sinful world if you could blot out from it all the teachings of the Gospel."

COL. INGERSOLL IS A PHILOSOPHER?

Col Ingersoll tells us that "intellectual liberty, as a matter of necessity, forever destroys the idea that belief is either PRAISE OR BLAMEWORTHY, and is wholly inconsistent with every creed in Christendom." Again, he says, "No man can control his belief." Notwithstanding all this, his whole occupation consists in traveling over the country and blaming men, women and children for their belief. He is consistent? He is a Scientist, you know? He does nothing that is absurd? He is a philosopher, sitting on the bones of Moses and making grimaces at the faith of Moses, when neither Moses nor his friends could control their belief? He works hard for no purpose if men can't control their belief, and does men injustice, IF HE BLAMES THEM FOR THEIR FAITH?

"No man can control his belief." Then why labor to make your brother of humanity believe that he is but—

The pilgrim of a day?
Spouse of the worm and brother of the clay,
Falls as the leaf in autumn's yellow bower,
Lost in the wind, or dew upon the flower?

* * * * *
A child without a sire;
Whose mortal life and transitory fire
Leads to the grave his chance-created form,
As ocean wrecks illuminate the storm.

—
Night, and silence sinks forevermore!

—
The pompous teachings ye proclaim,
Rights of the world and demi-gods of fame,
The laurel wreaths that murderers rear,
Blood-nursed and watered by the widow's tears,
Seems not so foul, so tainted, and so dread,
As the daily night-shade round the skeptic's head.

—
Lingersoll at his brother's grave!

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Scientific and Religious Journal.

VOL. I.

JUNE, 1880.

No. 6.

THE WORK OF THE HOLY SPIRIT.

WHAT IS IT?—WHAT ARE ITS RELATIONS AND USES?

I know of no religious people who intentionally deny his agency in creation, providence or redemption. But men differ widely in their opinions concerning it and its relations and uses. Many honest-hearted persons have been educated in the theory of an immediate and direct operation of the Spirit upon the hearts of sinners in order to their conversion, which they often call the baptism of the Holy Spirit. On this account thousands of prayers are offered up continually to induce the Lord to pour the Spirit upon sinners and convert and save them. And happy meetings are attributed to wonderful outpourings of the Spirit. What is his work? It is said that he moved upon the face of the great deep, and that God said, Let there be light, and there was light. This operation upon physical nature gave to our planet cosmic light, and the darkness, which had shut out the light of the heavenly bodies through the long lapse of time extending back from Moses' first day to the beginning in which creation took place, was removed. Activity having begun in matter, periods of light and darkness alternate until the conditions of our planet are so changed that the light of the heavenly bodies becomes the light of this world; and the great work of the Spirit having accomplished its purposes, is classified with the extraordinary efforts of God in bringing into existence this beautiful planet-

ary system of ours. It is, consequently, a work of the past. But the work of the Spirit is not over.

There must be a moral and spiritual system, as well as a physical. As the material system would be unworthy of its creator, were it not for the fact that it is governed by law, which is equivalent to saying, it is a system, so the moral and spiritual must be under law, in order to the accomplishment of the ends of its creation, which is equal to saying, it is God's moral government. But how is this system to be brought into existence? And how is it to be perpetuated? In answering these questions let us remember the law of analogy, based upon the simple axiom that God is a God of order. In the use of the analogy about to be instituted we simply pass through the outer court of the temple of God in order to behold the beauties of the inner. Then, as the world of matter existed as an inactive, confused mass, surrounded by an envelope of darkness which shut out the light of the heavens, so the human family, without the knowledge of God, without the light of knowledge, left to its own mental and moral wanderings, without law or system or order, would present all the horrors of pagan darkness and woe. Then the Spirit of God must move again in obedience to the mandate of the Most High. And as the object to be accomplished is now connected with mind, the Spirit now moves upon the face of the great deep of the human heart or mind. But shall he move upon all hearts throughout all time in order to dispel moral darkness, and so the extraordinary become the ordinary? Or shall he move in an extraordinary manner and cause the light of revelation to flash across the world and dispel the darkness consequent upon the mental and moral condition of the children of men, and give us a glorious lamp of light, along with law, order and system? And has the extraordinary given place to the ordinary? And what is the use of the ordinary if we have the extraordinary, or the use of the extraordinary if we have the ordinary?

As the operation of the Spirit upon the face of the great deep was to dispel the surrounding darkness and reveal the

sun in the heavens, with all the lesser light bearers, which are dependent upon the sun for the light they give to our planet, so the extraordinary movement of the Spirit upon the world of mind was to give us light in the place of darkness and reveal the Son of God, who is the "Sun of Righteousness," who rose "with healing in his beams." This work of the Spirit upon the world of mind is doubted by no Christian, for "holy men of old spake as they were moved upon by the Holy Spirit." The knowledge thus communicated was given to the prophets of old, without action upon their part—that is to say, they did not attain unto it by taking thought what they should speak or say, for in the proper hour, when it was needful, it was given to them. This grand procedure was kept up until the "Mystery of Christ" was revealed, or until the light of the knowledge of the glory of God, in the face of Jesus Christ, burst upon the vision of the world. Now, he being the brightness of the Father's glory and the express image of his person, and it having pleased the Father that in him all fullness should dwell, he is the "Light of the World"—God's great light bearer. Along with the revelation of Christ comes a revelation of all the lesser lights that shine out in the mental and moral heavens, who have been, and are, dependent upon him for their knowledge, or light. In order to give the world this revelation of Christ, Jehovah selected his own men, and confirmed their mission, and the Spirit moved upon their hearts to give light until the Christ, himself, with all his satellites, should shine forth in the light of life. These men were the ancient prophets of the "High and Holy One." They were teachers sent from God. Their mission was confirmed by the wondrous works which they were enabled to perform. Nicodemus understood this matter when he said, "Rabbi, we know thou art a teacher sent from God, for no man can do these works which thou dost except God be with him."

The little Jewish maiden who waited on Naaman's wife understood it, for she said to her, "Would to God my Lord were with the prophet in Samaria! for he would cure him of his

leprosy." It is said of the disciples of Christ that they "went everywhere preaching the word, the Lord working with them and confirming the word with signs following." And also, that the great salvation, "which at the first began to be spoken unto us by the Lord, was confirmed unto us by those who heard him, God also bearing them witness both with signs and wonders, and divers miracles and gifts of the Holy Spirit. And that the apostles preached the gospel with the Holy Spirit sent down from heaven.

It was communicated to the prophets and apostles by the Savior, and to the world at large through them. As proof of this proposition Peter says, "The prophets searched diligently with reference to the time which the Spirit of Christ, that was in them, did signify when it testified beforehand of the sufferings of Christ and of the glory which should follow." It was an important work for Christ to teach his apostles, and when they had heard him through all his toils they were not suffered to go forth, or shine as stars in the church's crown, until they were moved upon by the Spirit of God to bring to their remembrance those things which Jesus had taught them. But one other course could have been pursued, and there were insurmountable difficulties in the way of its adoption, and that was to make the extraordinary ordinary by causing the Holy Spirit to move upon all hearts throughout all time, and give to each member of the race, regardless of his character and the manner in which he might abuse it, the entire revelation. The first difficulty is in the fact that wicked men who wilfully deceive would have confronted the best men upon the earth, and confusion without remedy would have been the result of leaving our world without a common and infallible test. .

Another difficulty appears, in the fact that it would have compromised the purity of God through the presence of the Holy Spirit in the hearts of all the vile and abominable sinners of earth. There was one way to avoid these results, and that was to irresistibly destroy all disposition in human hearts to have their own way, and so remain unworthy of the pres-

ence of the Divine Spirit; but this would have been a complete destruction of moral freedom along with all the principles of accountability, and consequently a destruction of God's moral government. Moral freedom was so sacred with God that "the spirit of the prophets was subject to the prophet." Hence, the importance of the searcher of hearts choosing his own prophets out from among men. "God, who in ancient times and diverse manners, spake in time past unto the fathers by the prophets, hath, in these last days, spoken unto us by his son." The Lord of Hosts guarded this great work with reference to the deliverance of man by the most severe penalty. The law governing the prophets was in these words: "And that prophet which shall speak a word in my name which I commanded him not, or that shall speak in the name of other gods, even that prophet shall die." He guarded his own infinite and spotless purity. While he was "in the generation of the righteous, he was far from the wicked." So there was always, from the time of Adam's offense till the present such a thing as being "without God."

When the Jewish people became apostate in the times of Malachi, who was the last Old Testament prophet, the Holy Spirit left the world. The proof is in the Savior's words to his disciples: "If I go not away, the Comforter will not come unto you." And one of the witnesses said, "The Holy Spirit was not yet given because Jesus was not yet glorified." During the long night of apostacy between Malachi and Zechariah, there was a time when "all were gone out of the way;" "when there were none that did good, no, not one;" "when darkness covered the earth, and gross darkness the people;" when they had not so much as "the dayspring from on high, to give knowledge of salvation by the remission of sins." "The temple of God was a den of thieves." The commandments of God were made void through the traditions of men, and there was not a people upon the earth prepared for the Lord, worthy of his introduction among them **AS THE SON OF GOD.** The dignity of his person, consequent upon his being the Son of God, along with his purity, ren-

dered it improper for him to be manifested, in his introduction as the Son of God, to a den of thieves. So a people must be prepared for the occasion. Hence John the Baptist was sent from God to prepare or make ready a people for the Lord. He was the "dayspring from on high," sent to give knowledge of salvation unto the people by the remission of their sins, but the ultimate of his work is expressed in these words: "But that he, Christ, might be made manifest unto Israel, therefore came I baptizing with water." Which was as much as to say, He will not be made manifest to Israel unless a people in Israel is made ready for him. Therefore John was his forerunner, to prepare the way before him.

In doing this work he proclaimed the kingdom of God is at hand, and "preached the baptism of repentance for the remission of sins." And many people were prepared for the Lord, and finally he is acknowledged, from the eternal world, as the Son of God, while he is yet in the presence of all those who were present at his baptism and heard John say, "Behold the Lamb of God, who taketh away the sin of the world." The Savior now calls about him twelve disciples, and they make and baptize many more disciples. John the Baptist and Jesus Christ, as prophets, were under the influence of the Holy Spirit, and were engaged in the grandest work ever known among men. But, so far as a wicked world was concerned, it must be redeemed from moral pollution first, and then await the day of Pentecost for the gift of the Holy Spirit. Thus keeping before our minds his relations to men, we ask what was his work and relations from Pentecost and onward? On that day he came upon the disciples, who were already converted and pardoned; so it was not for *those purposes* that they were baptized in the Holy Spirit. Jesus had said to them, long before this, "Now ye are clean through the words which I have spoken unto you." And the wicked Jews had "closed their eyes and stopped their ears, lest they should see with their eyes and hear with their ears and understand with their hearts and be converted and healed." And Satan himself

took the word out of the hearts of some "lest they should believe and be saved."

And all this took place before the Holy Spirit was given to any, whether good or bad. So we must look outside of sinners for the presence and wonderful work of the Spirit of God, and also outside of their conversion for its immediate and direct agency. Jesus said to his disciples, "If I go away I will send you *ANOTHER* comforter, even the Spirit of Truth, *whom the world can not receive.*" And again, he said, "Howbeit, when he, the Spirit of Truth, is come, he shall guide you into all truth." "He will show you things to come." "He shall take of the things of mine and shall show them unto you." "He shall testify of me." Does this look like extraordinary work? Was it to be continued? Did it not belong to a creative period, that was to be followed by the existence of a system, or government, in which law and order would take the place of the extraordinary operations of the Spirit of God?

I wish to present the promise of God which relates to the baptism of the disciples in the Holy Spirit upon Pentecost, that we may discover, upon an analysis of its terms, its nature and place in the reign of favor. It is in these words: "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy." Jesus gave his disciples the great commission to go into all the world and preach the Gospel to every creature, but said, "Tarry ye in Jerusalem until ye be endued with power from on high." After the Savior ascended it is said that he received the promise of the Father and shed forth that which was seen and heard on the day of Pentecost. What was the result? They spake with tongues. They prophesied. They healed the sick. They raised the dead. They bestowed spiritual gifts. They were guided into all truth. They "preached the gospel with the Holy Spirit sent down from

heaven ;" and in this fact we have the beautiful figure of rivers of living water flowing out of their hearts, for Jesus said, "He that believeth on me, as the scripture hath said, out of his belly (From the He., heart, inward part) shall flow rivers of living water." This, the historian says, "He spake of the spirit which they that believed on him were to receive, because the Holy Spirit was not yet given, for Jesus was not yet glorified." Hence, we are authorized to look for its fulfillment at Pentecost, and also in the preaching of the gospel of Christ. Paul says, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." Here is the basis of our faith.

All those who believe on Christ through the words of the apostles have a faith that stands in the power of God. The apostle further adds, "Now we have not received the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual." Before the Savior left the world he breathed upon his apostles and said, "Receive ye the Holy Spirit," adding, "Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained." So it pleased the Father to "save men through the foolishness of preaching." And Paul said, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus's sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

The mystery of Christ was revealed to all nations for the obedience of faith. Paul says, the mystery of God's will was made known according to his good pleasure which he pur-

posed in himself, and that he was "made a minister according to the dispensation of God which was given to him for us, to fulfill the word of God, even the mystery which had been hid from ages and from generations, but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." "Whereunto," he says, "I also labor, striving according to *his working, which worketh in me mightily.*" From all that we have before us it appears that all things in the gospel of Jesus Christ constitute, simply, "the ministration of the Spirit written upon the hearts of New Testament apostles and prophets, or teachers, by the Spirit of the living God, and that we have in their preaching and teaching the rivers of living water, flowing out from the throne of God to slake the thirst of a famishing world, and that all this is attributable to the descent of the Holy Spirit upon them." Such being the case, "the gospel is the power of God unto salvation unto every one that believes." And in it Jesus Christ, the Sun and Lord, in the moral and spiritual universe, shines forth with all his satellites as the light of the world. The creative period is now past. The extraordinary efforts of the divine Spirit are past. "The darkness is past and the true light now shineth." The ordinary has taken the place of the extraordinary. What good would it do to have a repetition of the extraordinary? Would it give us another gospel, and confirm it by signs and wonders and divers miracles? Would it give us another Christ? Would it give us other rivers of living water? or another word of reconciliation? What good would be accomplished by a repetition of the energies of the Divine Spirit, as they are known in the history of the new creation? Do we need these to dispel the darkness? "The darkness is past." Do we need them to give us light? "The true light now shineth." Do we need them to give us more truth? Jesus said of the Spirit: "He shall guide you into all truth." The

Roman Catholic priest, in his discussion with Mr. Chillingworth, planted himself upon this promise, made by the Savior to his apostles, as the proof of the claim of Romanists to the attribute of infallibility. Said he: "If the attribute of infallibility is not in the possession of the church, the promise of the Savior has failed." To this Mr. Chillingworth replied: "It would be well for us to determine who is meant by the pronoun '*you*,' found in the language, before we put up the high claim to infallibility." The promise was fulfilled to a jot, and we have the "all truth" in the teachings of the apostles. Let those who extend that promise to themselves meet the Catholics' argument upon it and save themselves if they can. We now enjoy the Spirit of God through faith along with all the beneficial, practical and comforting and redeeming results of the baptism of the apostles and first Christians in the Holy Spirit. What more do we need? Faith lays hold upon Christ; upon the Holy Spirit; and upon God. The just live by faith, and drink of the rivers that flow from the great fountain of the Holy Spirit, which was created in the hearts of the apostles and New Testament teachers. The effects of their baptism in the Spirit are ours through faith. And all the world may have them through faith. They are free to all. The government of God is now set up. Order and law reigns throughout. Jesus said, "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how, for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." The kingdom of God now bringeth forth fruit of herself, the good seed, the word of God, having been cast into it. Its glorious blessings are open to all men. The prophet says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come, ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is

good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live. . . . Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon." "The Spirit and the bride say come, and let him that is athirst come, and whosoever will let him take of the waters of life freely. Yes, *freely*. There is no obstruction. All are without excuse.

CREDIBILITY OF THE EVIDENCE OF THE RESURRECTION OF CHRIST.

Our senses are the means by which we were made competent witnesses. They are the bed-rock of evidence. We know facts and truths, both comprehensible and incomprehensible, by the same means. We are as competent to testify of that which we do not comprehend as we are to testify of the most ordinary fact. As competent to bear testimony to the fact of a sweeping tornado as to the fact of a gentle breeze. As competent to bear testimony to the fact that water freezes and becomes hard as to testify to the truth of its being a fluid. As competent to testify to a fact that we never before experienced as to one that we have. Without this competency no man could be justly held responsible for slander or perjury.

We gain knowledge by means of our senses, and all lying and perjury is outside of our senses, having no connection with them. We can, in truth, testify to that which we have seen, heard, tasted, smelt or felt, and to such only. That which somebody else thus witnessed may be testified by him, but not by me, unless I, too, was connected with it by means of my senses. Wise men may be deceived in some things, but fools can not be deceived in others. Things addressing themselves to our senses are things about which we can not be so deceived as to truthfully deny that they ever occurred. I know a live man when I see him by the same means I know a dead man.

Being competent to bear witness to a new fact, to one heretofore unexperienced, I would have been competent to bear witness to the death, burial and resurrection of the Christ, in case I had lived in his day, and had been as familiar with him as his witnesses. By which I mean to say, they were competent witnesses; every way qualified to know assuredly whether the Savior rose from the dead. *They could not be deceived* about the matter. They were not. If they were honest men they told the truth, for they say, We saw, and heard, and our hands have handled. Then the entire Christian religion, with its immortal blessings, stands or falls upon the honesty of the Savior's witnesses. Martyrdom has been universally conceded to be an evidence of sincerity; there may be a few exceptions to this general rule, but even they are not parallel cases. There is a story of a man who endured with great fortitude all the tortures of the rack, denying the fact with which he was charged. When he was asked afterwards how he could hold out against all the tortures, he said: I painted a gallows on the toe of my shoe, and when the rack stretched me, I looked on the gallows, and bore the pain to save my life. This man denied a plain fact under torture, but he did it to save his life.

When criminals persist in denying their crimes they do it with the hope of saving their lives. Such cases are not parallel. Who ever heard of persons dying *willingly* in attestation of a false fact? Can we be made to believe that any set of rational men could be found who would *willingly die* in attestation of the false fact that the President of the United States is now on the throne of England? The witnesses of Christ died in attestation of those facts which they say they saw, and heard, and knew, among which was the great fact of the resurrection of Christ. It was their privilege to quit their evidence, at any instant, and save their lives, but they did not do it. Who can account for this strange course of conduct upon the ground of dishonesty?

If a man reports an uncommon fact that is a plain object of sense, and we do not believe him, it is because we suspect his

honesty and not his senses. If we are satisfied that the reporter is sincere, of course we believe. So our case is now in this shape: First, the great facts of the gospel of Christ addressed themselves, as simple facts, to the senses of men; second, no witness could affirm those facts honestly unless they took place; third, the witnesses to those facts gave all the evidences of sincerity and honesty that are possible. Reputation for truthfulness and honesty has never rested upon any evidence that is not found in great abundance in the lives of the witnesses of Christ. It is said that men die for false opinions; very true, but their sufferings and death, nevertheless, prove that they were sincere. True philosophy does not charge men who die for their opinions with dishonesty. Men may be mistaken in some things, but mistaken men are *not cheats*; are *not* insincere or dishonest. But the witnesses of Christ could *not*, in the nature of the case, belong to this class; they could *not* be mistaken about any such facts as those of the gospel. The only fort to be held in order to hold the gospel of Christ is the sincerity of his witnesses. When a man gets rid of the evidence upon which the reputation of those witnesses for honesty rests, he has removed the only evidence upon which it is possible for him to build a reputation for truth and honesty. So, if a man succeeds in sinking the gospel of Christ, he succeeds, at the same time and by the same means, in sinking himself. This is the philosophic and logical conclusion, from which there is no escape.

Let us look around one of the Savior's witnesses and see what we can discover. First, we find Saul, a bold and fearless Jew, a Roman citizen by birth, and a pharisee in the Jews religion; a legalist by profession; laboring under all the prejudices of the straitest sect of the pharisees; persecuting the Savior's disciples to the death. He was a man of no mean attainments. His worldly prospects were greater than those of any other man known to be converted from among the Jews. The testimony which he submits for our consideration is like the evidence of all the others. It consists in simple facts about which there was no possibility of being mistaken,

for the facts were seen and heard. Allowing that Saul did neither see nor hear the Savior, he was insincere. And if he was, then we shall always be at a loss to know what constitutes the basis of an honest reputation. Did he give his evidence, knowing that it was false, with the intention of deceiving? If so, what were his motives? He could have had no reasonable inducements. Christianity could not furnish him with temporal power, credit, or interest during all his lifetime. So far as credit was concerned, in the affair of his conversion, he knew that the world had none to give. He knew that preaching Christ crucified was "to the Jews a stumbling-block, and to the Greeks foolishness." He knew that the Christ himself had been crucified. Credit or reputation was lying upon the anti-christian side of the gospel. He was already in high esteem among the Jews; a "*ring-leader*," pursuing the course of action calculated in the very nature of things to advance him higher in their estimation. His entire life demonstrated the fact that he expected nothing of the Jews, for it was spent, with trifling exceptions, among the Gentiles. His enterprise was with them, for he was sent to them.

The difficulties lying in the way of any worldly emoluments were many and great. He had to contend with the authority and policy of the rulers; with the interest, credit and clique of the priests; with the prejudices and passions of the people; with the shrewdness and pride of the philosophers. Every man acquainted with ancient history knows that the established religion with which he would necessarily come in conflict, was interwoven with their civil institution, and supported by the rulers as *an essential* part of their government. The Romans allowed a great many religious systems to exist, but they allowed no such thing as a religion destructive of the genius of paganism. The existing religions were many, and embraced the system of many gods ruling under one, "Master God," as "his members," or representatives. The antagonism between Paganism and Christianity may be seen at once, in the fact that the Gospel of Christ was death to all the lower gods. On this account the first Chris-

tians became at once the object of national hatred and scorn. This accounts for the fact that bloody Rome baptized herself in Christian blood in spite of all her tolerance of religion.

The apostle met with sufferings on all sides; and having perfect liberty of recantation at any moment, how did it come to pass, if he was insincere, that he did not recant? Was he rational? Let his writing answer! They are admired by the best minds of earth. If he was irrational, let us have many more insane writers! Was he honest? If not, who is honest? Could he be deceived about the facts which he saw and heard? No! If he was, who can't be? He could not be mistaken, for he *saw*, and *heard*, and *felt*—even to *blindness*, and, also, to the receiving of his sight. He was sincere. He suffered long as a bold defender of the Christian religion, and died a martyr's death at last. Let us work on, suffer on, hope on, "hope in death," and live forever! So mote it be.

"BROAD-GAUGE RELIGION."

SHALL THE CONFLICT CEASE?

First. "A portion of the Church of England, comprising those who claim to hold a position, in respect to doctrine and fellowship, intermediate between the old High Church party and the modern Low Church, or evangelical party, a term of recent origin," having originated in the last half century, "which has been loosely applied to other bodies of men holding liberal or comprehensive views of Christian doctrine and fellowship."—*Webster*.

Side by side with these various shades of High and Low Church, another party of a different character has always existed in the Church of England. It is called by different names: Moderate, Catholic, or *Broad Church*, by its friends: Latitudinarian or Indifferent, by its enemies. Its distinctive character is the desire of comprehension. Its watchwords are *charity* and *toleration*."—*Conybeare*.

Broadgauge. This word is connected, in its origin, with railroads. Its radical idea is that of distance. It is credited by Webster to Simmonds in these words, "A wide distance (usually six or seven feet) between the rails on a railway, in contradistinction from the narrow gauge of four feet eight inches and a half." The watch-word, "charity," is a term that has been much abused. "Charity is a grace of heavenly mien." It is the "end of the commandment." "The law was not made for a righteous man, but for the lawless, and the disobedient, etc." It is love, in the New Testament sense of the term, as modified by all the essential elements of the Christian religion, so it is "the fulfilling of the law." It is not passion, *but affection*. To my sensuous life all my passions belong. The brute has also a sensuous life. But man has, in addition to this, an intellectual life. Passion always passes away with its object, but affection remains to soften the heart years after its object is gone.

My intellectual nature is the field of all legitimate gospel operations with reference to the production of a Christian life and character. As a divine affection, charity or love springs out of union with God, or being made a "partaker of the divine nature, having escaped the corruption that is in the world through lusts." Such being the height of its bed-rock, it is said, "Every one that loveth is born of God and knoweth God." And it is also said, "He that saith I know him and keepeth not his commandments is a liar." * * * * This strong language correllates with the fact that charity expresses the idea of love as an attribute of divine life, known as the life of God. It is an attribute belonging to those who have made the high attainment of a spiritual or mental condition which places them beyond the need of penal laws to restrain them from crime. Its *measure* is the *love of God*. Its full import may be expressed in these words, *loving as God loves*.

After enumerating many of the Christian graces an apostle said, Above all these things put on charity, which is the bond of perfectness. So charity, or rather its possessor, is

no willful truth "butcherer," for charity believeth all things (*or all truth*); hopeth all things (*promised*); rejoiceth, not in iniquity, but in the truth. It has no "stock" in known error, for it "abounds in all knowledge and judgment," and "approves things that are excellent." It is noble and right to let "love," or "charity have her perfect work," to be, or rather try to be, as charitable as God himself; but it is absurd and preposterous to go beyond or try to be more charitable. "It is enough that the disciple be *as his master*."

Men are guilty of this presumption when they, in feigned charity, go beyond the word of the Lord, or beyond the truth in their expressions of kindness.

There is a great deal of love in this world that lacks the elements of *perfectness*. It is not the "love of God," or loving as God loves. It is not the attribute of a divine life. There is no charity in influencing a person, willfully, to stop short or go beyond the truth in Christian faith or obedience. There is no charity in giving a man money knowingly to purchase whisky to get drunk upon. Charity never conflicts with truth or right. On the contrary, it endeavors to bring all men to the standard of truth and rectitude.

The phrase "Broad-gauge" seems to have been gotten up to express the idea of an intelligent relaxation from "human creeds" as bonds of union and fellowship. In this sense we all ought to be the advocates of "Broad-gauge religion." We should cultivate the spirit of gospel liberality until we utterly disregard and put away all human creeds.

It is a trite saying, that one extreme begets another; against this error we should guard with great caution. To succeed in religion, we must remember, always, that we have in the word of God a standard of truth and right that will always govern us according to heaven's will. Many persons, forgetting this truth, have been led to conclude that departures from the word of truth, as a matter of "liberality," or "broad-gauge religion," are justifiable. And, as "liberalists," or "broad-gauge Christians," they are disposed to recognize all the existing divisions in faith and practice that are known in

Christendom. They even go further and allow that somehow all are right, and will stand upon an equality in the righteous judgement of God. This is not perfect love. Charity, over and above a kindly feeling towards those who are in error, is unfaithfulness to the truth, to God, and to the very best interests of our humanity. It is, in all such cases, *love run mad!* A man should never get so broad in his religion as to be unfaithful to truth.

The phraseology has also been appropriated by skeptics and semi-infidels to popularize their own semi-infidel philosophy, which they love to denominate "free thought." Deists, Pantheists and Atheists have seized upon the phrase and appropriated it to their ungodly speculations. It is true that others, in getting away from their old creeds, have run past the standard of truth and right. All this wildness in the *standardless* field of thought, where Hobbes and other infidels reveled, without any guide save the civil law, has been denominated "Broad-gauge religion," and "Liberalism."

We should always remember that going beyond the truth and the eternal laws of right is *libertinism* or *lawlessness*.

"Charity," extending, or reaching out thus, is no longer "charity," or "perfect love." Such expressions of love are misdirected, and, if knowingly done, are blameworthy. Charity is governed by the perfect law of truth; when it is not destitute of its own divine nature it conducts us in the "*straight and narrow way*."

"Long as of life the joyous hours remain,
Let on this head unfading flowers reside,
There bloom the vernal rose's earliest pride;
And when, our flames commissioned to destroy,
Age step 'twixt Love and me, and intercept the joy;
When my changed these locks no more shall know,
And all its petty honors turn to snow;
Then let me rightly spell of Nature's ways;
To Providence, to him my thoughts I'd raise,
And love as he throughout remaining days."

—[Gray.

We should cherish a kind feeling for all our fellows, and in doing this we should not forget our duty to point them to truth in word and example, to be ever faithful to truth.

There are two great fields of thought for the exercise of the Christian intellect of the present times. One is the corruptions of Roman Catholic religion, and the other is the corruptions of Protestant religions.

That both are great feeder-dams to infidelity and skepticism is demonstrated by the infidel productions of the day. The dogma of ecclesiastic authority set up in opposition to reason and scientific discovery is the *infidel's devil*, and a very poor devil at that. For, when the Pope has interfered to settle a question it has often happened that his decisions were wrong.

On March 5, 1616, the congregation of the Index published a decree condemning as "false, unscriptural and destructive of Catholic truth," the opinion that the earth moves round the sun. It is denied by Roman theologians that Paul IV., who set the Index at work and agreed with its decisions, was responsible for this decree, but the preponderance of evidence is against them. It is known that this Pope presided in a congregation of the Inquisition on February 25, 1616, in which, after this same opinion, that the sun is the center of our universe, had been described as "absurd, philosophically false and formally heretical, because expressly contrary to holy scripture;" and the opinion that the earth is not the center of the universe, but moves, and that daily, "absurd, philosophically false, and, theologically considered, at least erroneous in faith;" Cardinal Bellarmine was appointed to visit Galileo, the astronomer, and order him to give up these false opinions under pain of imprisonment for refusal. It was thus that the congregation of the Index took action and published its decree a week later.

In 1633 Galileo, having continued to propagate his views, was called on by the Inquisition to retract and abjure, and the formal notice to him to do so states expressly that the declaration of 1616 was made by the Pope himself, and that resistance to it was, therefore, heresy, contrary to the doctrine of

the Catholic and Apostolic Church. On being brought to trial, Galileo made a formal abjuration, and on June 30th Pope Urban VIII. ordered the publication of the sentence, thereby, according to Roman ecclesiastical law, making Galileo's compulsory denial of the earth's motion binding on all Christians as a theological doctrine." Infidels have a vast deal to say about such an abominable manifestation of ecclesiastic tyranny and unscientific and unscriptural nonsense. All intelligent Roman Catholics of to-day reject the judgment of Popes Paul IV. and Urban VIII. as absurd, and scientifically and scripturally false. There is not so much as a hint at papal authority found in the three old creeds known as the Apostles', the Nicene and the Athanasian, nor in any ancient gloss upon them. Neither can we find in them any of the distinguishing special doctrines of the Church of Rome.

Christianity came from the hands of Christ and his apostles in all its perfections, and as long as infidels stop short of the New Testament itself, and short of Christ and his apostles, in their warfare, we may well believe that all their efforts to blot out Christianity will be vain. Protestants themselves have demurred as much as infidels against the errors of the Roman Catholic Church, and fully as much against the errors of each other as denominations. "Truth stands true to her God, man alone deviates."

The greatest difficulty that Christianity ever encountered is the ignorance and imperfections of its own friends. Protestant errors are many and serious. But why should the genuine be discarded on account of the existence of the counterfeit? And why should we shut our eyes to the importance of the great work of establishing truth, to the destruction of all Catholic and Protestant errors of faith and practice by becoming the advocates of false charity through the adoption of "broad-gauge religion," in a "broad-gauge church?" Infidels who, like Col. Ingersoll, assert that "no man can control his belief," had better look in a glass and see themselves as others see them, before they *strive* to conquer a victory for the *black*

demon of despair, by fastening the absurd philosophy of *fatalism* upon all the world. If men can not help their belief, who is to blame? Surely, neither Roman Catholics, nor Protestants, nor those who managed "thumbscrews" and "hot irons," and other condemned instruments of the dark ages, nor yet those who now live to be the "butt" of Colonel Ingersoll's satire and ridicule. A kind feeling for all, and unfaithfulness to the truth—never!

PAPAL AUTHORITY IN THE BYGONE.

THE INFIDEL'S AMUSING ATTITUDE.

The doctrine of papal infallibility amounts to this: that the decisions of the Pope on faith and morals, being divinely inspired and infallible, are, when placed upon record, so much more holy Scripture. This infallibility dogma has been a great source of mischief and of unbelief. It has accomplished no good, but a great deal of harm. Some Roman theologians claim that the Popes have *only once*, up to the present time, spoken with the formalities necessary to make their utterances "*ex cathedra*" and infallibly binding, and that was when Pius the Ninth, on December 8, 1854, decreed the Immaculate Conception of the Virgin Mary; which, if true, belongs to the realm of unpractical speculation. It was denied as heresy by orthodox Catholics, including *fourteen Popes*, for a thousand years, and is contrary to the well-nigh "unanimous consent of the fathers." See *Dr. Pusey, Letter 1, to Newman*, pp. 72-286. To use such an engine but once in all the centuries, and then to accomplish so little, aside from furnishing infidels with something to say, is much like constructing a vessel of twenty thousand tons capacity to carry one man across the Atlantic. There is such a thing as Parthenogenesis known in nature. The Vatican decrees declare that the Christian religion came perfect from God's hands; that it is not like a human science, such as medicine or mechanics, which can be improved or altered by the skill of man. In view of

this conceded fact we have no kind of use for the decree of Pius the Ninth upon the "miraculous conception"—"Pope Pius decreed it." Well, well, if Christianity really stood in need of such a decree it would not have been left off until December 8, 1854. It has been a bone for infidels to contend over from that time to the present. The New Testament is not responsible for it.

Men of sense, who are not already traditionized nor Christianized, find facts enough in the line of papal bulls and decrees to disgust them so thoroughly as to drive them at once to reject religion entirely. Sixtus the V., in 1590, declared, by a perpetual decree, an edition of the Vulgate, just then out, the sole authentic and standard text, to be received as such under pain of excommunication. He also decreed that future editions not conformed to it should have no credit nor authority. But its errors were so numerous that it was immediately called in, and a new Vulgate was published by Clement VIII, in 1592, differing, in several thousand places, from the one of 1590. This last publication was also issued under penalty of excommunication for any departure from it. So Roman Catholic faith rests very largely upon the assumed authority of the Pope, and this authority has often been exercised in the wrong, they themselves being witnesses. This authority, opposed to human progress, has been and is one of the greatest feeders to Atheism and infidelity. Mr. Draper, in his work entitled "Conflict between Religion and Science," wishes his readers to understand that he uses the term Christianity in the sense of Roman Catholicism. The entire work is one grand scientific effort against popecraft and priestcraft. His work is well worth a reading; but it is to be remembered by all who would do Mr. Draper justice that his great antagonist is the Roman Catholic Church. Will she defend herself against the charge of being in conflict with science? Is she in the way of human progress? How does she compare with Protestants in morality and virtue?

Let us give you a few figures, by the way of negative evidence, upon the question of comparative morality, remember-

ing that it is a sad necessity of our nature to have to determine which of us has the least of moral miseries in order that we may know which has the most of virtue. Let this be as it may, these moral miseries show themselves under two principal phases, acts of profligacy and acts of violence ; corrupt manners and assassinations. Here is what we read in Jonnes :

ASSASSINATIONS AND ATTEMPTS TO ASSASSINATE IN EUROPE.

Protestant—Scotland, 1835,		1 for 270,000
Protestant—England,		1 for 178,000
Protestant—Low Countries, 1824,		1 for 163,000
Protestant—Prussia, 1824,		1 for 100,000
Catholic States—Austria, 1809,		1 for 57,000
Spain, 1826,		1 for 4,113
Naples,		1 for 2,750
Roman States,		1 for 750

[*Jonnes, vol. 2, p. 257.*

Now, if we take the average, we have one assassination, or one attempt to assassinate, for 180,222 inhabitants in the aggregate of the four Protestant nations; and one assassination, or one attempt to assassinate, for 16,153 inhabitants in the four Catholic nations; in other words, eleven times more of these crimes among the Roman Catholic nations. The contrast between the sixteenth and nineteenth centuries in Spain is so very striking, and is painted by a writer in such lively colors that one is tempted to believe that the picture was intended to serve as a demonstration.

“Spain is a dispossessed queen. For two hundred years and more diamonds have been falling from her glittering crown. The source of her wealth, well or ill-gotten, is exhausted forever. Her treasures are lost, her colonies are gone ; she is deprived of the prestige of that external opulence which veiled, or, at least dissembled her real and utter poverty. The nation is exhausted to such a degree, and has been so long unhappy, that each individual feels but his own misery. His country has ceased to exist for him. Even those time are gone when the guerillas called the citizens to arms for the sole and generous purpose of vindicating the national honor. The

despondency and apathy of the nation are visible even in the battles fought by the Spaniards among themselves in their civil dissensions. They fight from habit, and discharge their muskets at their countrymen because they can do nothing else, and because every shot from their guns may bring them a piece of bread. A nation reduced to such a state is low indeed; the chilliness of death is very near seizing upon its extremities. What a length of time it will require to heal the wounds of these populations, so brave and so devoted! How much gold, how much blood have been lavished during the last seven years without an object, without any conceived plan!

“What would Charles the Fifth say, if, rising from his grave he saw his great and glorious Spain struggling thus miserably in dread uncertainty of her future destinies? ‘Where are my colonies? Where are my Batavian provinces? Where is my gigantic power, and the glory of Spain, which resounded from one hemisphere to the other? What have you done with my inheritance, ye cowardly and unskillful men? Where are my treasures; where the victorious fleets that crossed the ocean to bring back in profusion to my empire the gold and gems of the New World?’ The question naturally arises, what can be the cause of so many evils? of such utter misery, such extreme ignorance, such disgusting sloth?

“*Tyranny*, says the politician.

“*Catholicism*, says the Protestant.

“*The Inquisition*, adds the historian.

“But these three replies form but one; they are the three sides of a prism, which, united, give the entire ray of truth. In truth, Catholicism is the father, the Inquisition and tyranny the daughters. We are not the first to pen these words; we only repeat what we have read in the lines we are now going to submit to the perusal of our readers. It is sufficient for us to have pointed out the connection of the different causes which will be assigned by our authorities.

“That Catholicism produced the Inquisition, a tribunal of priests, judging heretics, it is unnecessary to demonstrate, for the very nature of the institution renders it evident. The ruling idea of Catholicism, the principle of authority, was the germ of the Inquisition. It was impossible that the Romish Church should not extend its principle to its penal code; it does not doubt in matters of faith, neither does it doubt in criminal matters. This is the reason why, in the church, the accused and the guilty have but one and the same appellation. Whoever is arraigned at her tribunal has heaven and earth against him; the interrogatory is already a species of torture. When the church accuses, she seems already convinced; all her efforts tend to extort the confession of the crime, which, in virtue of her infallibility, she discovers in darkness; from this anticipated conviction of the guilt of the accused are produced all those ambushes and snares laid for the purpose of obtaining, by surprise, the confession of the accused. The names of the witnesses are concealed or falsified. Everywhere, in the most trifling details, it is strikingly evident that truth is on one side, and the demon on the other.” [See Tar-diff, pp. 139, 140.]

In the second place, that Catholicism has produced the Spanish absolutism of the Catholic kings is sufficiently shown by the very name given to these kings.

“Another no less deplorable consequence of the position of the clergy in Spain and Portugal is, that they have no sooner confounded the cause of religion with that of despotism, than this error, producing its consequences, leads to a monstrous abuse of the word of God. Political fury has invaded the pulpit and stained it with abject and sacrilegious adulation. * * * The lips, whose mission is to speak peace, charity and mutual love, have spoken the language of hatred and vengeance; horrible vows, abominable threats in the presence of the tabernacles in which abides the Son of Man, who sacrificed his life for the salvation of his brethren.” [Affairs de Rome, pp. 250 to 254.]

"Spain, since Phillip II., has remained closed and uninfluenced by the ordinary progress of the human mind elsewhere. The monkish and despotic spirit has long preserved itself in the midst of ignorance, without, indeed, acquiring strength from abroad, but at the same time without permitting the intelligence of the nation to borrow foreign arms against it." [Idem, p. 53.]

We shall now see this Spanish Catholicism at work ; for three centuries, assisted by its worthy offspring, absolutism and the Inquisition, and at every ruin, at every crime you meet with, if you ask who has done this, the reply will assuredly be : the church of the Pope, the tyranny of the Catholic kings, the Inquisition of the priests. To convince yourselves of the fact, you need only put your questions and listen to the records of history, written not by us, but by men of talent and skill, who have long enjoyed unquestionable authority.

The expulsion of the Jews and the Moors was the first fruit of the Catholic Inquisition. "Spain," says M. Roseew Saint Hilaire, "exterminated them forever as poisonous plants from its soil, mortal to heresy. The Jews and the Moors left it in turn, carrying with them, the former trade, the latter agriculture, from this disinherited land, to which the New World, to repair so many losses, vainly bequeathed her sterile treasures. And let it not be said that Spain, in thus depriving herself of her most active citizens, was not aware of the extent of her loss. All her historians concur in the statement that in acting thus she sacrificed her temporal interests to her religious convictions, and all are at a loss for words to extol such a glorious sacrifice.

"In banishing the Jews from her territory, Spain, then acted consistently ; her conduct was logically just, but according to that pitiless logic which ruins States in order to save a principle. From that period, therefore, a new era begins for Castile. Until then she had been divided from the rest of Europe only by her position ; foreign, without being hostile, to the ideas of the continent, she had not begun to wage war

with those ideas ; but the establishment of the Inquisition is the first step in the career in which she can never stop." [Saint Hilaire, vol. 6, p. 52.]

"It required," says M. Sismondi, "about one generation to accustom the Spaniards to the sanguinary proceedings of the Inquisition, and to fanaticise the people. This work, dictated by an infernal policy, was scarcely accomplished, when Charles the Fifth began his reign. It was probably the fatal spectacle of the auto-dä-fe that imparted to the Spanish soldiers their ferocity, so remarkable during the whole of that period, which before that time was so foreign to the national character." [Sismondi, vol. 3, p. 265.] Who, employing these instruments, depopulated Spain? THE INQUISITION. "To calculate," says Liorente, secretary to the Holy office, "the number of victims of the Inquisition were to give palpable proof of the most powerful and active causes of the depopulation of Spain ; for, if to several millions of inhabitants of which the Inquisitorial system has deprived this kingdom by the total expulsion of the Jews, the conquered Moors and the baptized Moorish, we add about 500,000 families entirely destroyed by the executions of the Holy (?) office, it will be proved beyond a doubt that had it not been for this tribunal, and the influence of its maxims, Spain would possess 12,000,000 souls above her present population, supposed to amount to 11,000,000." [Liorente, vol. 4, p. 242.]

"The Inquisition ruined and branded with infamy more than 340,000 persons, whose disgrace was reflected on their families, and who bequeathed only opprobrium and misery to their children. Add to these more than 100,000 families who emigrated in order to escape from the blood-thirsty tribunal, and it will be seen that the Inquisition has been the most active instrument of the ruin of Spain. But the most disastrous of all the acts which it occasioned was the expulsion of the Moors. If we add to those who were banished from Spain the countless numbers who perished in the insurrection of the sixteenth century, and the 800,000 Jews who left the kingdom, it will be seen that the country lost in the

course of a hundred and twenty years about three millions of its most industrious inhabitants." [Weiss, vol. 2, pp. 60, 61.]

"The advisors of Phillip III. said to him with affright: The houses are falling in ruins, and none rebuild them; the inhabitants flee from the country; villages are abandoned, fields left uncultivated, and churches deserted. The Cortes in their turn said to him: if the evil is not remedied, there will soon be no peasants left to till the ground, no pilots to steer the ships; none will marry. The kingdom can not subsist another century if a wholesome remedy be not found.

What was the cause of the ignorance so general and so profound in Spain? The Catholic Inquisition. "The commissaries of the Holy office received orders to oppose the introduction of books written by the partisans of modern philosophy, as reprobated by Saint Peter and Saint Paul, and ordered information to be given against persons known to be attached to the principles of the insurrection." [Liorente, vol. 4, p. 99.] "Theological censures attacked even works on politics, and on natural, civil and international law. The consequence is, that those appointed to examine publications condemn and proscribe all works necessary for the diffusion of knowledge among the Spaniards. The books that have been published on mathematics, astronomy, natural philosophy and several other branches of science connected with those, are not treated with more favor." [Liorente, vol. 4, p. 420.] "The Inquisition is, perhaps, the most active cause of that intellectual death that visited Spain at the close of the seventeenth century. * * * It encouraged ignorance, and instituted a censorship even for works on jurisprudence, philosophy, and politics, and for novels that reflected on the avarice and rapacity of the priests, their dissolute conduct, and their hypocrisy." [Weiss, vol. 2, pp. 319 to 321. "Lastly, if it be asked what has corrupted the morals both of the clergy and the laity of the former times and of the present day, the answer is still, Catholic superstition!" [Napoleon Roussell.]

Infidels, who are noted leaders in "Free Thought," as it is termed, are invariably men whose religious edu-

cation was in the religious literature of the old creeds of centuries gone by, or otherwise in the religious literature of Roman Catholicism. They live in thought upon religious matters centuries behind the times, but, in scientific thought, are too well informed to adhere to their religious training. Such is the philosophy of infidel making. Let a man be trained in the obsolete religions of an hundred years or more ago, and otherwise well educated, and he is, at once, an infidel. No man is to blame for setting his face like a flint against old-fashioned Roman Catholicism, and high-toned Calvinism, nor for repudiating Papal and clerical authority known in the Spanish Inquisition with all its horrible, unscriptural and ungodly barbarities. But why it is that the infidel's religious foot should set away back yonder in the smoke of the dark ages, and his scientific foot away down here with the railroad and telegraph, is rather difficult of solution. It is rather amusing, since all well-educated American Catholics condemn the Inquisition along with all the abominable cruelties of the dark ages. And, as for Calvinism, there is not enough left for seed if it was properly distributed—it is *old and thin*.

“EVEN NOW ARE THERE MANY ANTI-CHRISTS.”

Col. Ingersoll says: “He (Paine) knew that every abuse had been embalmed in scripture, that every outrage was in partnership with some holy text.” If such was really true every rascal, scoundrel and villain should carry a copy of the Bible. Do they? Are they in affinity with the Bible? Are they even friendly to it? Things that are in affinity with each other are drawn together. “A fellow feeling makes us very kind.” “By their fruits ye shall know them.” “Birds of a feather flock together.”

Before the Bible went to the Sandwich Islands Col. Ingersoll would have been hailed as a very proper object for a sumptuous feast. He would have acted wisely in making his

last will before starting, but now, since that book has gone there which embalms every crime (?) he would find an asylum of safety in which to repose his weary limbs. *How is this?* Is every outrage in partnership with some holy text? If so, the Bible would be just one more reason for the continuance of cannibalism. The secret of Mr. Ingersoll's tirade upon the Bible may be accounted for when we measure the magnitude of his infidelity. It is no shallow sort of unbelief, but, on the contrary, it is deep seated, and one with the infidelity of his excelling predecessors. Ingersoll intends to have no superior in unbelief—you know he is ambitious. Let us give you a little speech that was made, by one of his particular friends and co-laborers in this unholy crusade, at Geneva, in 1868. Here it is:

“Brethren, I am come to announce unto you a new gospel, which must penetrate to the very ends of the world. This gospel admits of no half measures and hesitations. The old world must be destroyed and replaced by a new one. The Lie must be stamped out and give way to truth.

“It is our mission to destroy the *Lie*; and to effect this, we must begin at the very commencement. Now the beginning of all those lies which have ground down this poor world in slavery is God. For many hundred years monarchs and priests have inoculated the hearts and minds of mankind with this notion of a God ruling over the world. They have also invented for the people the notion of another world, in which their God is to punish with eternal torture (not a Bible term) those who have refused to obey their degrading laws here on earth. This God is nothing but the personification of absolute tyranny, and has been invented with a view of either frightening or alluring nine-tenths of the human race into submission to the remaining tenth. If there were really a God, surely he would use that lightning which he holds in his hand to destroy those thrones, to the steps of which mankind is chained. He would assuredly use it to overthrow those altars where the truth is hidden by clouds of lying incense. Tear out of your hearts the belief in the existence

of God; for as long as an atom of that silly superstition remains in your minds you will never know what freedom is."

This has the genuine *Ingersoll ring* upon the subject of "*Liberty of Man, Woman and Child.*" "When you have got rid of this belief in this priest-begotten God, and when, moreover, you are convinced that your existence, and that of the surrounding world, is due to the *conglomeration of atoms*, in accordance with the law of gravity and attraction, then, and then only, you will have accomplished the first steps toward liberty, and will experience less difficulty in ridding your minds of that second lie which tyranny has invented.

"The first lie is *God*. The second lie is *Right*. Might invented the fiction of Right in order to insure and strengthen her reign; that Right which she herself does not heed, and which only serves as a barrier against any attacks which may be made by the trembling and stupid masses of mankind.

"*Might*, my friends, forms the sole ground-work of society. Might makes and unmakes laws, and that might should be in the hands of the majority. It should be in the possession of those nine-tenths of the human race whose immense power has been rendered subservient to the remaining tenth by means of that lying fiction of *Right*, before which you are accustomed to bow your heads and to drop your arms. Once penetrated with a clear conviction of *your own might*, you will be able to destroy this *mere notion of right*.

"And when you have freed your minds from the fear of a God, and from that childish respect for *the fiction of Right*, then all the remaining chains which bind you, and which are called *science, civilization, property, marriage, morality and justice*, will snap asunder like threads.

"Let your own happiness be your only law. But in order to get this law recognized, and to bring about the proper relations which should exist between the majority and minority of mankind, you must destroy everything which exists in the shape of state or social organization. So educate yourselves and your children that, when the great moment for constitut-

ing the new world arrives, your eyes may not be blinded and deceived by the falsehoods of the tyrants of throne and altar.

"Our first work must be destruction and annihilation of everything as it now exists. You must accustom yourselves to destroy everything, the good with the bad; for if but an atom of this world remains the new will never be created.

"According to the priests' fables, in days of old, a deluge destroyed all mankind, but their God especially saved Noah in order that the seeds of tyranny and falsehoods might be perpetuated in the new world. When you once begin your work of destruction, and when the floods of enslaved masses of the people rise and engulf temples and palaces, then take heed that no ark be allowed to rescue any atom of this old world which we consecrate to destruction."

A representative of the kingdom of darkness.

"Destruction and misery are in their ways, and the way of peace they know not."

WHAT IS TO BE THE RELIGION OF THE FUTURE.

"Brahmanism has avoided the fatal mistake of Catholic and Protestant philosophy by assuming an impersonal deity in three modes of manifestation, while Christian thinkers have played around the logical contradiction of one personality in three equal persons for fifteen hundred years. We must utterly break with the idea of a personal God, and accept that of one impersonal essence behind all phenomena." [Hartmann's future religion.]

Must we do this? Is there any necessity for it? What have we to do with "the fatal mistake of Catholic and Protestant philosophy?" It was a *mistake*, that's all! "Christian thinkers have played around the logical contradiction of one personality in three equal persons for fifteen hundred years." *Have they? 'Tis well!* Christianity requires no man to step into logical contradiction and stand there. They have done this "for fifteen hundred years." Well, it has been about that

long since men, in the prelude of the dark ages, began to speculate foolishly about the subject of the Divine existence. There was a purer atmosphere in the first centuries of the Christian era, in which primitive Christians enjoyed better conceptions of the Divine Being, to which it is the privilege of Christians to return. Is it the *only alternative* "to break with the idea of a personal God, and accept that of one impersonal essence behind all phenomena?" *No!* We Christians affirm nothing that can necessarily be construed with the Catholic and Protestant "mistake" concerning the *Trinity*, nor anything that can be construed with ultra Unitarianism, which treats of our Lord and Savior simply as an extraordinarily inspired man. Neither are we under any logical necessity to "break with the idea of a personal God," and form an alliance with Atheistic philosophy through the adoption of the idea of a Pantheistic "essence behind all phenomena." Such speculative *nonsense* may be the best that a mind can do while it is in its own ignorance upon the subject of what it takes to constitute personality, and while it is also surrounded with nothing but the darkness of the dark ages, which has been the legitimate accompaniment of "the Catholic and Protestant *fatal mistake*," but it is not the best that an intelligent mind, clothed with the sunlight of the gospel of Christ, and intelligently educated upon the subject of *personality* can do. *No!* The intelligently informed mind can stand upon the everlasting bed-rock of truth, which has been raised to the highest mountain top of Christian thought by the pure, unadulterated teachings of the Savior of men, which lie behind the fifteen hundred years of jargon upon the questions of Trinitarian and Unitarian "*isms*."

"God is a spirit." That settles the question of "person" with every well instructed Christian mind. "What man knoweth the things of a man save the spirit of man which is in him; even so the things of God knoweth no man but the Spirit of God." The Spirit of God is the *Supreme intelligence*. And, being such, he is the *Supreme person*, for where there is *intelligence* there is person. The attributes of person-

ality belong to intelligence, and they belong to nothing else. If you have an *intelligent* essence, it is, of a logical and scientific necessity, a person. Let some Pantheistic "wise-acre" grapple with this thought.

The fatal mistakes are not all confined to Catholics and Protestants; Pantheists and Scientists have made full as many mistakes. The great mistake upon the subject of the Divine existence, which Scientists and Patheists have made, is the conclusion that person is simply and necessarily *material*, or animal existence. So they say, if God is a person he must be a great big *almighty* man, having great arms and legs, etc. I have the first Atheist or Pantheist to meet in conversation that understands the truth of science in reference to this question of *person*.

It is claimed that a Monotheistic Pantheism, that is, the idea of *one essence*, not person, but *essence*, is to *unize*, or make one, the whole human family upon the scientific (sciolistic) base that man himself is one grand part of the grand all-pervading, impersonal essence.

Religions have their practical results, and, consequently, bearings upon human society. The Monotheistic idea, which, it is claimed, is to equalize all beings and things throughout this vast universe, in the conception that all are parts of the same grand all-pervading essence, can have only the following results: First, to wipe out all ideas of a future retribution, for want of judge, for want of governor; second, to destroy all distinctions consequent upon the ideas of a divine moral kingdom, or Kingdom of God among men; third, to loosen up the religious and moral restraints by removing the religious sanctions, or promises and threats, which relate to the future retribution.

The advocates of this universal religion of the future, which is simply universal non-religion, say "Protestantism is the grave digger of Christianity." "But Christianity stoutly refuses to be buried alive," and the multitude of facts that are continually transpiring demonstrate a living, active existence; "its blood circulates; its pulse is certainly beating;" its

force is not spent in the least; it is always giving but is never growing lean; "it has a long lease of life." All the trees of the forest stand together in one grand old struggle for life. It may be that Christianity will be under the necessity of struggling, for many years to come, with the Godless forms of *Pantheism* and *Atheism*, which are simply two different phases of the same Godless philosophy; but the seeds of the great Christian tree, in these United States, are being shaken down into the tender and warm soil of millions of hearts in all our Sunday-schools, and it will be many a year before Christianity dies.

BILL OF INDICTMENTS AGAINST PROTESTANTS.

First. The idea of total hereditary depravity which never can be correlated with accountability.

Second. The idea of those who were never converted being rewarded according to their own deeds, when they were never upon trial; for a man must have ability to try before he can be tried, and that ability must extend to the accomplishment of that to which the trial relates. Wesley's Discipline says, The condition of man since the fall of Adam is such that he can not, by his own natural strength, turn and prepare himself to faith and calling upon God, without the grace of God by Christ going before to give him good will, and working with him when he has that good will.

If it is improper to say that a man can by his own natural strength turn and prepare himself to faith and calling upon God, it is, also, improper to say he is naturally accountable, for where ability ceases, accountability also terminates. But a prop is found in "the grace of God by Christ going before to give a good will, and to work with that good will." So the grace of God by Christ must go before to displace a bad will by giving "a good one." But this fails to relieve the doctrine from embarrassment; for if the sinner is unwilling, has a bad will, it is claimed that the Spirit goes away and

leaves him to die in his helplessness. Does the Omnipotent Spirit go to a man to give him a good will, and then refuse to give it because the poor man has it not already? Do you say he resisted? Well, well; suppose he did? *What*, is that in the way of an Omnipotent Spirit? Who can explain such nonsense?

If I had a son laboring under the conviction that the Bible is the source of such teachings, and he was to become disgusted and fall out with it on that account, I should be proud of his common-sense. Is the poor man mocked in that manner? If he dies in his sins, on account of his not being in possession of a good will, can his future reward be according to the deeds done by himself? No! He was never on trial—he had no ability to try. There is just as much sense in the idea that an ape is on trial. Adam, the first, ruined him; and Adam, the second, did not help him. Can a man be justly condemned because he was not what he never had the power to be?

Third. The idea that the Lord would command men to *convert themselves*, knowing, at the same time, that they could not do it. He commands men to convert. He “commands all men everywhere to repent.” He knows, also, that they can do it; so Protestantism, to the contrary, is an everlasting disgrace to our religion. The original term translated by the word *convert* is in the *imperative active* in many places. Our translators put it in the passive in the third chapter of Acts, where it is imperative active in the original. Why they did this no scholar can tell, unless it was to favor their Calvinistic ideas upon conversion. The term occurs forty-seven times in the New Testament, and it is translated thirty-eight times by the words *turn* and *return*.

Paul says he “showed to the people that **THEY SHOULD TURN TO GOD**, and do works meet for repentance.”

This great thought harmonizes with all that is taught upon the subject of future rewards. A man *can turn*, and he is therefore accountable. To make man responsible, it must be shown that he is capable, or able. This is the one great fact

that lies at the foundation of future rewards and punishment. Take this fact away and the justice of God is imperiled by the teachings of the Bible upon the subject of the future retribution. I know that men who are under the influence of the traditions of their fathers and mothers turn from the truth upon this question and say hard things against it; but I know, also, that those same men speak the same sentiment when they talk about the future judgment.

Fourth. The idea that the Divine Spirit must convert the man, and that it passes the unwilling soul without giving him ability that he may be tried, for a man must be able to attain the desired object, otherwise trial is mere mockery. So, according to this kind of teaching, justice is mocked, and the sinner is sent to perdition without anything more than a mock trial; *i. e.*, without being tried. If this be not true, the theory of helplessness growing out of Adam's sin is utterly false, and man's salvation, under all dispensations, is presented to us as a matter that was, and is, disposed of by himself, he being able, in his own natural strength, to turn and prepare himself to faith and calling upon God. Again, all men pray. It is instinctive to pray. It is an instinct that defies reason and philosophy. If men have not "natural strength to turn and prepare themselves to faith and calling upon God," then they are not *naturally* responsible *nor* accountable.

Fifth. The idea that the Spirit goes to the unwilling sinner to give him a good will, and then, because the man is not willing already, departs from him, leaving him in his sins to continue in his helpless, wicked condition until, having passed a mock judgment, he is banished to outer darkness, for if the man was never able to do otherwise on account of his helplessness, why should he be condemned? Tell him it is for his own deeds and you mock his good sense.

Sixth. The idea that Christ died for an elect few, and damns all the balance because they don't believe he died for them, *when he did not*.

Seventh. The idea that Christ died for a few, and commissioned his disciples to preach the fact to all nations—to every

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creature, as "glad tidings of great joy," which was "to be unto all people," when it is, according to the doctrine that he did not die for all, positively no good news to any soul that was passed by.

Eighth. The idea that all who are finally lost, will be in that sad condition because of unbelief, when, if they had believed that Christ died for them they would have believed a falsehood, because Calvinists say no soul for whom Jesus died will be lost.

A SUMMARY OF TRUTH.

First. By the transgression man's eyes were opened, and he became as God, to know good and evil.

Second. He has always had intellectual and moral ability to turn and serve God, and so enjoy his divine favor.

Third. He has been required in every dispensation to do this.

Fourth. Christ died for all men.

Fifth. All men may turn and be saved.

Sixth. God is no respecter of persons; but in every nation he that feareth him and worketh righteousness shall be accepted with him.

Protestants, do you believe the Bible? Then throw away your errors. LET THE LOWER LIGHTS BE BURNING!

THE UNREASONABLE CONDUCT OF A POPE.—"Pope Sixtus V. expended in three years (from 1586 to 1589) 5,339 scudi, (about \$83,500) in destroying a portion of the Baths of Diocletian; and 2,560,000 cubic feet of masonry were broken up. These facts are recorded in a book of accounts found in the Vatican library, at Rome."—*The Toujee Tourist, of April, 1880.*

ETHAN ALLEN, THE INFIDEL, AND HIS
DAUGHTER.

"The damps of death are coming fast,
My father, o'er my brow ;
The past, with all its scenes, are fled,
And I must turn me now
To that dim future which, in vain,
My feeble eyes descry.
Tell me, my father, in this hour,
In whose stern faith to die.

"In thine? I've watched the scornful smile
And heard thy withering tone
Whene'er the Christian's humble hope
Was placed above thine own.
I've heard thee speak of coming death
Without a shade of gloom,
And laugh at all the childish fears
That cluster round the tomb.

"Or, is it my mother's faith ?
How fondly do I trace,
Through many a weary year long past,
That calm and saintly face !
How often do I call to mind,
Now she is 'neath the sod,
The place, the hour, in which she drew
My early thoughts to God.

"'Twas then she took this sacred book,
And from its burning page
Read how its truths support the soul
In youth and failing age ;
And bade me in its precepts live,
And by its precepts die,
That I might share a home of love
In worlds beyond the sky.

"My father, shall I look above,
Amid the gathering gloom,
To him whose promises of love
Extend beyond the tomb

Or curse the being who hath blessed
This chequered path of mine,
And promises eternal rest,
And die, my sire, in thine?

"The frown upon that warrior brow
Passed, like a cloud, away,
And tears coursed down the rugged cheek
That flowed not till that day.
'Not—not in mine,' with choking voice,
The skeptic made reply;
'But in thy mother's holy faith,
My daughter, mayst thou die.'"

— *Virginia Missionary.*

TRUTH IS IMMORTAL.

PHILOSOPHY has sometimes forgotten God, as great people never did. The skepticism of the last century could not uproot Christianity because it lived in the hearts of the millions. Do you think that infidelity is spreading? Christianity never lived in the hearts of so many millions as at this moment. Many forms under which it is professed may decay, for they, like all that is the work of man's hands, are subject to the changes and chances of mortal beings, but the spirit of truth is incorruptible; it may be developed, illustrated and applied; it can never die; it never can decline. No truth can perish. No truth can pass away. The flame is undying, though generations disappear. Wherever immortal truth has started into being, humanity claims and guards the bequest. Each generation gathers together the imperishable children of the past and increases them by the new sons of the light, alike radiant with immortality.—*Bancroft.*

Scientific and Religious Journal.

VOL. I.

JULY, 1880.

No. 7.

THE FOUNTAIN OF HAPPINESS.

The source and fullness of created good is the knowledge and enjoyment of God. "Give what thou wilt, without thee we are poor; and with thee rich, take what thou wilt away." The wicked are like a ship's crew at sea, carried by the winds upon unknown waters, without peace or safety until they can renew communications with the shore. A man alienated from his God is without his proper relations, and separated from the fountain of happiness, is like a child unconscious of his father—an orphan, forced along, the sport of accident, with no hope for the future, but darkness that may overshadow his pathway to the tomb. If we were at once deprived of all knowledge of God where would we find hopes for support in the gloomy hours of adversity? What sadness would reign over the world! What black despair! O, what a chasm it would make to strike the Infinite One out of existence! "The angels might retire in silence and weep, or fly through infinite space seeking some token of the Father they had lost. With unbounded grief and despair they might wing their way farther and farther, with their harps all unstrung, and every song silent, and the soul-harrowing words, 'We have no Father, no God, a blind chance rules,' might be all that would break the awful silence of heaven. Let the glorious words once more be heard, 'God reigns, he lives, he reigns,' and what joy would fill the heavens and the earth." The child of sorrow would lift up his head and say, "Our Father who art in

heaven." The heavenly songsters would string anew their harps, and send the good news far and wide, "He lives, he reigns, God over all, blessed forever."

"We are not able to estimate the effect it would produce to blot the knowledge of God from the universe. We can not appreciate the state of that mind which labors under the impression that God is retiring. Perhaps we have one momentary example of the sad gloom that takes possession of the man under such circumstances. It is seen in the Savior's dying words, 'My God! my God! why hast thou forsaken me?'"

In our nature and condition there are two sources of misery—the mind, or conscience, disturbed by sin, and the body affected by disease and death. Sinful emotions cause disquietude, uneasiness, sorrow and misery, bitterness, recrimination, reciprocated treachery, infuriated rage, malignant and stormy passions; envy, jealousy, suspicion and unlawful desires distract the mind and quench its joys. Who can be happy in such a condition? Disquieted and corrupted affections cause the greater part of the unhappiness or misery of the race. The angels of light could not be happy in such a murky sea. Our great ancestors were doomed to toil in a world of disappointment and sorrow for yielding to such a guide. Haman occupied a high position at the court of Persia, yet he made himself miserable because "Mordecai the Jew sat at the king's gate." And Ahab, on the throne of Israel, "refused to eat bread" because he could not get possession of the vineyard of Naboth. Men can not be happy with such passions reigning in the mind, and yet they are found in almost every bosom, unless it has been purified by the influence of the gospel of Jesus the Christ. The great idols of this world are fame, pleasure and wealth, and the love of these is the strong passion of the heart. But it is the most prolific source of individual, social and public misfortune, the most mischievous, contentious and demoralizing passion. The ambitious, the voluptuous, the rich and the great are not necessarily happy. Alexander wept upon the throne of the world because there was not another world for him to conquer."

In the midst of seminal pleasures and corrupt passions men are always miserable. The influence of the Gospel of Christ is the only remedy for such diseases. It saves men from aggravating selfishness and holds in check their fierce passions until they are extinguished. Virtuous affections are invariably the great sources of human happiness. They are fountains of living waters, which purify the mind and make their possessors happy. They are as rivers of water in a thirsty land.

In the teachings of Christ we learn all that pertains to true happiness, in what it consists and how to obtain it. There we are admonished of mere worldly blessings, because the desire for them is generally so intense that it becomes a source of corruption, and in our successes we often forget our highest interests. The Savior left in the background the commonly received notions of men touching the sources of true happiness. He said: "Blessed are the poor in spirit," referring not to those who are temporally poor. The wicked are poor as well as the righteous. O, how dreadfully miserable are the wicked poor! a miserable life here, followed by a miserable hereafter. Many poor persons are haughty, ungodly, dishonest, profligate and unhappy. Neither does it mean voluntary poverty, or to turn mendicant monks and friars. It means the humble, those who are deeply sensible of their spiritual or mental and moral wants; in other words, those who feel that there is a place in their spiritual nature for the blessings of the Gospel of Christ. It is opposed to self-righteousness. The poor in spirit come to God through Christ, and, putting all their trust in him, submit to the divine will under all the trying dispensations of his providence.

The poor in spirit are always sensible of their need of salvation, but the proud in spirit are "clean in their own eyes." Their goodness is like the morning cloud and the early dew, yet they say, Stand by thyself; I am holier than thou. "Blessed are the poor in spirit. Blessed are the meek. Blessed are they who hunger and thirst after righteousness. Blessed are the pure in heart, for they shall see God." What

a sublime rebuke to the spirit of this world! It is a grand contrast to the uneasy desires of greedy covetousness; to the disposition of the gay; to the degradation of the impure; to the senseless pleasures of the ambitious, when new fires ignite their hopes only to plunge them into deeper darkness. The Bible's happiest soul is he who has most of its peculiar mind and character. Not on account of earthly riches, for he may be one of the Lord's poor, who, like his blessed Master, has "no place to lay his head." Not because he has sought and obtained honor from men, but because he sought and "seeks the honor which cometh from God only." Not because he has much of this world, but because he is a Christian. He may not have the greatest capacity, but he has a state of mind that prepares him to rightly estimate and enjoy all that is worth enjoying. "To the upright there ariseth light in the darkness." They are wisely guided, comforted and encouraged in the most gloomy wilderness. They are not oppressed with doubts; sorrow does not crush them. Darkness gives place to light, and the seeming evil turns to good. They often sip honey from the most bitter flowers. They yield not to fear, for they believe in God, and are assured, by a thousand contrasts, that "all things work together for good to those who love God." One of the never-failing sources of happiness for which we are under obligations to Jesus the Christ is the mind and character which he requires of us. "A good man shall be satisfied from himself."

"Man was created for an active life. Effort is the true element of a well regulated mind. Undisturbed soil becomes hard and unproductive. Its bosom is shut up against the dews and the rains, and also against the warm rays of the sun. So it is with the mind when it is closed up and deprived of healthy action; this man lives for himself alone, and only the baser passions spring up in his breast. His soul is too narrow for Christian benevolence; sympathy and emotion are disabled and all his nobler faculties languish. Action, from intelligent and benevolent principles, is a great fountain of happiness. Few streams of bliss equal those which flow from

charitable exertions. Benevolence and well-doing are great inducements to future exertions, because of the fact that they are their own reward in a thousand different ways. The seed thus sown brings back an hundred fold, and a rich harvest to others, which adds to the abundance of our own happiness. But where shall we go for those principles of action? Shall we search for them in nature? Can reason alone discover them? Are they found in the teachings of philosophy? Are they gathered from observation? Does not our world need Revelation to make known the true aim and end of our being?" Cicero said, "Those who do not agree in stating what is the chief end, or good, must of course differ in the whole system of precepts for the conduct of human life." He also says there was so great a dissention among the philosophers, upon this subject, that it was almost impossible to enumerate their different sentiments. So it came to pass that exertions for benevolent ends were seldom, if ever, put forth by pagans in pagan lands—they knew nothing of the happiness springing from such a source.

Great efforts from great motives are the glory and blessedness of our nature. In the Bible only men have learned what great motives and efforts are. There we find food to sustain them and wisdom to guide them. Nowhere in the pages of infidel philosophy can we find such an injunction as this: "Whether, therefore, ye eat or drink, do all to the glory of God." Where else do we find this Christian maxim: "None of us liveth to himself, and none of us dieth to himself; but whether we live, we live unto the Lord, and whether we die, we die unto the Lord." He or she alone is the happy one who is taught to consider the nature and tendencies of human conduct, and whether it will stand the test before God, and advance the ends of his truth and love in the world; who makes the Lord's will the ends of his or her life and lives to please God and show forth his praise. Such a life is necessarily a happy one, because it is one *full* of goodness. There is daily joy in such daily activity. No man can be wretched while acting from the principle of communicative goodness.

Such are happy whatever their sphere or occupation may be. Their aims are high. Their objects sustain them and their impulses encourage or strengthen them. Their anticipations are joyous and their reflections are tranquil. They look backward with delight and forward with hope. Their conscience approves them. They have not buried their talents. They are not encumberers of the ground.

They live to bless the children of men. When they die they will to them their counsel, their example and prayers. Benevolent habits are a great source of happiness, for which we are indebted to the religion of Christ.

It is vain to attempt to persuade ourselves that human misery does not exist. We can not get away from it by arming ourselves with stoical insensibility. Evils lie all about us; we ourselves are made to feel them. If we open our eyes upon the pages of time we see a continuous series of beings who appear for a short time and then pass away. Their beds are bedewed with tears, and soon the emblems of death are hung about their doors. O, what wonderful scenes lie between the cradle and the grave! What hours of sadness and gloom! Here, in the midst of life, we realize disappointments, losses, painful diseases and heart-rending discouragements, defeated hopes and withered honors. Here are good reasons for the interposition of redeeming love. Does the God who loves us sympathize with us in our woes? We are liable at every step in life to great individual and domestic calamities. No hour can be free from the fear that what we value the most on the earth may be snatched away to-morrow.

Trees and flowers grow to their full stature, fill up their measure of time, and pass away. Beasts and birds are more rarely cut off with disease. Their lives are not embittered with the expectation of death; the knowledge of the past and the present is all they have; they have no knowledge of the morrow; they live contented in their ignorance and indifference, and, at last, sink into the deep, unending night, "being made to be taken and destroyed."

But this is not the history of man. He perishes from the

cradle to the tomb—"suffers a hundred deaths in fearing one." He is conscious of the dangers that beset him. He is hedged in on every side. Death is constantly destroying his fondest hopes and causing him the sorest grief. It bursts the ties that bind heart to heart, and the dearest fellowships are severed, and the joys of a blessed life are wrapped in the gloom of death. All there was of earthly bliss in the bygone now makes up his anguish. Is it possible that life and death walk "arm-in-arm?" Yes; even while we are happy in the enjoyment of one, the other comes and casts the fearful mantle over all our earthly prospects. Seal up this blessed volume of life, and I know not from whence the light is to spring which would cheer this gloomy picture. Without this, man would be in a grade of blessedness beneath the brutes that perish. It would be better to be anything than rational without the religion of Jesus Christ and the intelligence of the Bible. The Scriptures inform us that these things have a cause, that they come from God's dealings with his creatures, that the unseen hand which permits these trials is benevolent and wise. Sorrow has its design, and it is neither unkind nor malignant. These things have a moral cause; they are the great rebuke of God for sin. They are also a part of the discipline of a Heavenly Father, designed to co-operate with the Gospel in bringing back all those who are intelligently exercised thereby to their forsaken God.

The antidote for all these ills culminating in death was the tree of life. When man sinned against his God he was put away from the tree of life. If he had remained with it he would have been beyond the reach of the motive of life, and beyond the restraining power of the fear of death. He would have lived forever, subject, like fallen angels, to mental suffering during the ages to come. But being placed beyond the reach of the tree of life he may be redeemed by the love of life to a higher state. When the rebellious see and realize this great truth, being exercised by the chastening hand of God, they are often subdued to submission, to peace, and under the heaviest calamities they often look upward and say,

"It is the Lord, let his will be done." And this, of itself, is a source of unbounded bliss.

We often submit to present pain when counseled to do so by those in whose wisdom and goodness we trust. As Christians we extend this principle to all the sufferings of this life. Doing so, we have that feeling of quiet submission growing out of permanent confidence in God which supports us under all the trials to which we have been subjected by an all-wise Father. This principle is wonderfully fruitful in consolations to the bereaved and mourning—it is the joy of all Christian hearts. "The Lord reigneth, let the earth rejoice." What shall we say of the hopes and prospects of bereaved souls? Is it blind conjecture that there is an existence beyond the shadows? Is there no life to come? No great resurrection? No comforter to arrest the current of mourning and lamentation?

How natural it is, when reminded of our loss, to exclaim, Shall we not meet them again? Is this parting to last forever? Is there a God? Has he not answered this agonizing inquiry? When we sit down upon the brink of those waters which have swallowed up our living treasures and weep and call upon the waves of eternity to give back our dear ones, when, from the shores of time, we look and gaze and listen, does no voice reach us? *Yes!* To the ear of faith there is a voice. It is the voice of our God. We listen. The words come ringing in our hearts, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." *Our grief is allayed.* We believe and are comforted. We look forward to a happy meeting. A reunion for eternity hovers before us like a bright star, lights up our pathway, and leads us forward in a living hope.

Nowhere in the Bible is human sorrow clothed with cold indifference. The counsels of that book and its promises are so adapted to the sorrowing that those who have passed through the furnace of affliction know best their value. There is no such relief from sorrow found away from the faith of God and the Bible.

There is an hour when we *ourselves* must die? Shall we trifle with the will of God till then? Can we trifle with death when it comes? "The sting of death is sin." Death never fails to bring along with it a keen sense of guilt to the guilty unless they are cut off in a moment, and then who knows the anguish that may be experienced just beyond? What is there to soothe the sorrow of the dying sinner?—of that wicked soul who never obeyed his God nor did anything to make the world better for his existence? Let none of us live at a distance from our God. Let none of us approach death without the necessary preparation for mutual association with him. Let none of us bear the burden of a guilty conscience in that hour. May none of us be so cruel as to leave the hearts that love us in doubt respecting our condition in death. May we never tread its dark waters without the light of the glorious promises and facts of the religion of Jesus the Christ. Let us keep our souls pure in obeying the truth through the Spirit. Let us live with and obey God, do good and be happy.

INDEBTEDNESS TO REVELATION—No. II.

BY P. T. RUSSELL.

Thought, Thinkers, Things—realities with their qualities or attributes. These are all connected. If the first and second are present the others are not far away. We only think when we perceive, and only perceive realities. Nonentities are not perceivable, and therefore not thinkable. Thoughts may be, and are, transferable from one to another by words, or signs equivalent to words, yet we are only able to impart to another ideas already in our possession.

We have no thoughts of our own but those which are the result of our perceiving. We have no thought of color without the eye, nor of sound without the ear, etc. Now, if we have in our possession thoughts of persons or things beyond the reach of our powers of observation, *i. e.*, beyond the reach of the five senses—seeing, hearing, feeling, tasting and smell-

ing—then those thoughts can not be ours ; we could not be the first to think them ; they were too high for us ; they were out of our reach. Who, then, could and did reach them and give them to us ? This ought to be the question of questions with us. Thoughts of foreign countries have been given to us by the men who have seen those countries. But they could only give us ideas of what they had seen or others had told them. A man visiting England only could give us no thought of Russia, unless instructed by some one who has seen that land ; then, and not till then, could he give us thoughts of Russia. I am now ready for the statement of this proposition, viz: The following trio of thoughts are beyond our reach. They are not our thoughts ; we did not think them, but we have them ; then, some being who could see higher and look farther than we must have given them to us. Those thoughts are the following: First, the existence of God ; second, the use of words ; third, the origin of religion. These I will examine in the order given above.

THE EXISTENCE OF GOD.

Whence came the idea ? This is now *the question*. In answering it I shall assume no ground but that which all parties say is true. The Christian, the Deist and Atheist will admit that we have learned all we know, and that we have learned only through the aid of the five senses: seeing, hearing, feeling, tasting and smelling are the porters of the mind. One or another of these bring to the mind every thought that it receives. We obtain thoughts of odor *only* by the sense of smell ; of flavor only by the taste ; of color by the eye alone. In these matters we have no intuition. We brought no ideas into the world with us. In all these things we are creatures of education. Simple or single ideas, like simple words, represent simple thoughts or realities, and compound ideas represent compound thoughts or realities. Therefore it follows that every thought comes from a corresponding reality. To deny this is equal to the affirmation that we can clearly see objects in a vacuum, that we can see something where there is nothing.

Having stated premises in which all are agreed, I now state my first proposition:

THERE IS A TRUE AND LIVING GOD.

In sustaining this proposition I shall introduce no witnesses but those whose perfect reliability is vouched for by the Atheist himself; so we shall have no dispute concerning the credibility and perfect reliability of witnesses. For the Atheist, claiming to be a votary of reason, as well as a boasted free and fearless thinker, certainly can not impeach the testimony of his own mind. And, being a free and fearless thinker, he will not try to conceal or prevent the witness, when on the stand, from telling the whole truth. I am now ready for the evidence.

The scene changes; Christian is alone in his studio, and a rap is heard at the door. It is opened, and Mr. Atheist is invited to enter, and being seated, Christian addresses him thus:

Mr. Atheist, I am glad you have called, and if you have the leisure time and are perfectly free to do so, I would like to talk with you on the evidence of the existence of God.

Atheist—I am not only willing, but as anxious as you can be to examine this question.

Christian—Very well. I suppose you have examined the evidence in the premises, and from all the testimony, carefully analyzed, made your decision.

Atheist—You do me justice in thus supposing, for I claim to be a reasonable being, and to follow fearlessly the lamp of reason; and, doing this on scientific and philosophic principles, I have become satisfied that there is no God.

Christian—Will you allow me to state my analysis of the mind and ask you if it is correct?

Atheist—You, Mr. C., are approaching from a singular yet a pleasing stand-point; will you please give me your analysis? If it is good, I will say so; if defective, I will point out its errors.

Christian—It is this: The mind of man may be divided into ten parts or powers; five external, or the five senses; and

five internal. The external I need not name. The internal may be presented thus: First, perception; second, reflection; third, memory; fourth, reason; fifth, judgment, or decision; each of these entirely dependent upon its immediate predecessor for support and action. We can not judge of that upon which we have not reasoned, nor reason where we have not remembered, nor remember that of which we have not first thought; neither can we think of that which we have not perceived, nor perceive without the action of some one of the five senses.

Atheist—I admire your analysis—it is scientific; but, Mr. C., I should not think that you, with your present belief in the existence of God, would adopt this system of mental philosophy.

Christian—Why?

Atheist—*Did you ever see a God?*

Christian—If you please, I will test the question with you, and, in order to do so, I will personify these powers. I will suppose them to represent ten men, all of whom are Atheists, and we will rely upon their testimony.

Atheist—That is an honorable offer; I will accept it most cordially.

Christian—Then, we are to consider the powers of the mind as so many men, and hear their testimony?

Atheist—Yes.

Christian—Will you examine the witnesses?

Atheist—You would more properly do that; I wish to hear you.

Christian—Very well; I will, then, call on Mr. Judgment, and ask, Have you given a decision on the question of the existence of God, and if so, what is your decision?

Judgment—There is no such being.

Christian—Tell us whether you created the idea of a God, or brought it into the world with you, and how you obtained the material from which you manufactured your verdict?

Judgment—“Did I bring the idea into the world with me, or create it?” *What a question!* Had anybody but a Chris-

tian asked it I would have thought it an insult; but, then, Christians are never thinkers. You ought to have known that the thought could not have been created by me. To say I created it would be an endorsement of your foolish idea that *something* was made of *nothing*. I have no creative power, much less the power to *make something out of nothing*; neither did I bring it into the world with me. *We have no innate ideas.*

Christian—Then where did you get the material from which you made your decision that there is no God?

Judgment—“*Where!*” I have but one porter, Mr. Reason. He gives all the material upon which I ever act. If you doubt this try and judge of anything upon which you have never reasoned. If you can not do this you must agree with me that judgment can only act and decide by the aid of reason.

Christian—Your argument is conclusive. Now, as you have decided that there is no God, and also claim that your only aid, Mr. Reason, gave you the material out of which you made your decision, will you call him and allow me to ask him a few questions?

Judgment—Most willingly. We all are free thinkers, and delight in investigation. Brother Reason, please call in; Christian is here and wishes a little information of you.

Reason—Mr. Christian, Brother Judgment informs me that you wish some information from me. Please state your question.

Christian—Did you present the idea of the existence of God to your brother Judgment, and if so, where and how did you come by it?

Reason—I received it from Brother Memory, and opened it out and held it up so that Brother Judgment could scan it thoroughly, and he decided there was no such being, and I agree with him.

Christian—Will you call Memory, that I may learn where and how he obtained the idea? (*Memory enters.*)

Christian—Mr. Memory, are you an Atheist, and did you give Reason the idea of a God? If you did, how did you get it? Did you bring it into the world with you?

Memory—"Bring it into the world with me." *What an absurd question!* I never had an idea only as it was given me by Brother Reflection. If you doubt this, try and remember something you have never thought of, or think of something you never perceived. This, then, is the truth: Reflection received the idea from Perception and gave it to you, and you gave it to Memory, and he held it up to the eye of Reason, who, with your aid, spread it out before the mind of your brother Judgment, and he gave the decision, that there is no God; so we are all Atheists. Have you any more questions?

Christian—Yes, one more at least; I wish *now* to know how your brother Perception obtained the idea of a God—will you tell me, or call him?

Memory—Oh, I can tell you; he has five porters who bring him all he ever gets, and they, with us, are all Atheists. But one or another of these must have brought him the idea.

Christian—Will you ask them which one gave it to your brother Perception?

Memory—You, for some reason, are very particular. I will, however, to gratify you, call them, or at least some of them. Brother Eye, Christian wishes to know if you gave the idea of a God to Mr. Perception?

Eye—*What a foolish question!* You, an Atheist, ask me, another Atheist, if I have ever seen a living God where there is none to look at—you have let Christian lead you out until he has almost drawn from you the proof that David told the truth about us when he called all Atheists fools. I have seen all visible things, but *nothing* is too small a mark for me to discover!

Christian—Mr. Eye, don't be in a hurry; just let me ask, do Free Thinkers get scared and refuse to think?

Eye—I will leave you now, and tell the other porters what a fix your philosophy has led us into.

Christian—Good-bye; I will call one month hence and hear your conclusion.

DO WE NEED THE BIBLE?

The only creed consistent with the rejection of the Gospel of Christ is an eternal tomb, with the heart-shivering inscription, "Death is an eternal sleep." Americans who reject the Scriptures are as uncertain about the future as the poor heathen of other lands. Some of our unbelievers have gathered the information from heathen oracles that the future consists in being a poor, empty, shivering, table-rapping spirit, flying to and fro over the country in response to the sigh of some silly waiting-girl, or at the bidding of some brazen-faced, unscrupulous "free lover." And this, "O, ye gods!" is all that ever shall be of the noblest spirits that ever left human flesh! Others, to gain rest from this horrible and unsatisfying fate, fly to the theory of everlasting silence, as a result of the idea that mind is simply brain action, and ceases to exist when the brain ceases to act. Their appropriate motto is, "Let us eat and drink, for to-morrow we die." It has been said that even this brute philosophy is reasonable compared with the dogma of a large portion of unbelievers, to wit., that blasphemers, thieves, profane swearers, murderers and adulterers, will all go straight to heaven when they die; that men with their hearts steeped in blood will sit down with Abraham and Isaac in the kingdom of God. But Spiritualists, Pantheists, Atheists, and Deists inform us that an external revelation is useless. Their common exposition of the sentiment is too well known to need comment. We hear them saying, "You need say nothing about the Bible to me; I know my duty well enough without it; and as for miracles, they will never prove anything to me. Can thunder, repeated daily through centuries, make God's laws and his wisdom and goodness more God-like? No! I am grown, perchance, to manhood, and do not need the thunder and terror. I am not to be scared. It is not *fear*, but *reverence*, that shall lead me! *Revelation! Inspiration!* And thy own God-like spirit; is not that a revelation?" See Carlyle's "Past and Present," page 307.

Now, if Mr. Carlyle was in no need of the fear of God, somebody else may be in a different mental and moral condition. There is nothing in which men differ more. If one man is above the weakness of fearing God (?) all men are not. Say what we may of fear, it is nevertheless true that we are greatly influenced by fear. We are greatly indebted to the fear of sickness for health, to the fear of poverty for wealth, and to the fear of death for life. Fear is to caution what knowledge is to a wise choice. Where there is no fear there is no caution. The love of life and bliss is natural, therefore we fear sickness, poverty and death. Why say with your lips, "I am above fear," while away down in your heart you know it to be a lie?

Love and fear, like the Siamese twins, live and perish together. Do we not *need* "revelation?" Where is the shadow, and where is the sunshine? May we not contrast them? The very wisest of heathen legislators approved of vice in some of its most heinous forms. The Carthaginian law required human sacrifices. When Agathoclas besieged Carthage two hundred children of the most noted families were put to death by command of the Senate, and three hundred citizens sacrificed themselves to Saturn. See Diodorus Siculus, b. 20, ch. 14. The laws of Sparta required theft and the death of unhealthy children. The laws of Rome allowed parents to kill their child, if they pleased to do it. At the headquarters of heathen literature it was recommended that maimed infants should be killed or exposed to death. Aristotle's Political Library, 7, chapter 17. In Plato's Republic we discover an advance of society, but a community of wives continues, and what was termed woman's rights was maintained upon the condition that the women were trained to war. In war times the children were led out to look upon the struggle, and become accustomed and hardened to blood. The teachings of the best minds were immoral. "He may lie," says Plato, "who knows how to do it." Profane swearing was enjoined by the example of their best writers. Oaths are of common occurrence in the writings of Seneca and Plato. Aristippus

taught that adultery and theft were commendable in a wise man, and Cicero plead for the last dreadful tragedy—*suicide*. Such immoralities are eulogised in the writings of Virgil, Horace and Ovid. When Rome was in her glory and greatness, Trajan had ten thousand men to hew each other to pieces to amuse the Romans. In the face of all these facts, modern Spiritualists advance along with Deists, Atheists and Pantheists, and gravely inform us that we have no need of any external revelation—that men are wise enough without it.

They argue, that as we have physical senses to take hold of earth's material blessings and appropriate them; so we have intellectual faculties to take hold of all else that is necessary to supply our mental and moral wants. It is most certainly true that we have physical senses and intellectual faculties. I can not tell how it is with all the infidels of our country, but I do know persons having physical senses who are in great need of some of the substantials of life. I have also known persons who have destroyed their physical senses to such an extent as to be miserable objects of pity and compassion, needing some external help as well as internal. Now, if, in spite of physical senses, men and women do starve in this world on account of want, it is certainly allowable that persons may fail of the enjoyment of needed mental and moral culture in spite of intellectual faculties. And if it is a matter of charity for men to put forth their hands and assist their fellow men when they are in want of material blessings, surely it is a matter of love, the love of God, to present to weary, burthened souls mental and spiritual blessings which correlate with man's spiritual wants. Do you deny the existence of such wants?

Tyndal said there is a place in man's soul-nature for religion. This fact is acknowledged by all leading writers in unbelief. He who calls it in question experiences the fact. Why say it is not true against the testimony of your own conscience?

"Tell me," said a rich Hindoo who had given all his wealth

to the Brahmans surrounding his dying bed that they might obtain pardon for his sins, "tell me what will become of my soul when I die?" "Your soul will go into the body of a holy cow." "And after that?" "It will pass into the body of a divine peacock." "And after that?" "It will pass into a flower." "Tell me, oh! tell me," cried the dying man, "where will it go last of all?" "Where will it go last of all? Aye, that is the question reason can not answer," said the poor Brahmans.

Where there is no vision the people perish. "Life and immortality was brought to light through the Gospel." Without a revelation from God, men know neither how to live or die. Our ancestors trusted to the powers of magic, to incantations, for health, for success in tilling the ground, for finding lost articles, for preventing accidents, etc. They superstitiously regarded certain days of the week. If an infant was born upon a certain day it would live; if upon another it would live, but be sickly.

Do you unceremoniously reject the Gospel of the Christ? "Yes," you say, "if it depends on Jesus it is not eternally true, and therefore is not true at all." But, I ask in all candor, is eternally true and sufficiently revealed *one* and the *same*? Are we under no obligations to the man who first informed us of vaccination as a preventive of small-pox, simply because it would always have prevented it? Are we under no obligations to men on account of scientific discoveries, just because the truths discovered are eternal truths? *Nonsense!* You know it is nonsense. Then we may be under lasting obligations to the Christ for the revelation of the Gospel, with its sublime precepts and principles, consolations and promises, which fill up the human spirit with undying love and the hope of eternal glory.

Let parents look well to this question. Let infidels set themselves to work and get up some law of man capable of regenerating the hearts of those men who, at their bidding, renounce the law of God and his authority, and also with it all human authority. Will they do it? Can they do it? Oh!

There are no means outside of the sanctions of religion by which the heart may be reached and purified from the love and practice of sin.

What right, says the Pantheist, the Atheist, the Deist, and Spiritualist, have you to command me?

The rejectors of the Bible made an experiment, an attempt, in trying to govern France without religion. Shall the scenes of Paris and Lyons be repeated, re-enacted in our own beloved America? No, we don't want it, and we do not think we shall experience it, for the framers of our Declaration of Independence laid the rights of God in the bed-rock of our republic, believing that the rights of God are the basis of human rights. "All men are born free and equal, and are endowed by their CREATOR WITH CERTAIN INALIENABLE RIGHTS, AMONG WHICH IS LIFE, LIBERTY AND THE PURSUIT OF HAPPINESS, ETC.

Nations destitute of the Bible ever were, and are, ignorant and wicked. There are peoples in the world decently clad, well fed, and living in comfortable mansions, with well tilled lands, who make powerful streams turn powerful wheels and run great machinery; who yoke the iron horse to the market train and drive their floating palaces against the floods; who erect churches in every village, and make their children more learned than the priests of Egypt, or the philosophers of Greece; even many of their criminals are more decent and upright than were the sages, philosophers and heroes of lands destitute of the Bible. These peoples have that wonderful book; and they claim that it contains a revelation from God to man; and that it teaches us how to live, and how to die.

"EVERY TREE IS KNOWN BY ITS OWN FRUITS."

"THE fool hath said in his heart there is no God." He claims, however, that something without life or intelligence produced organic nature. That BLIND, DEAD, SOMETHING IS THE FOOL'S GOD.

THE WAY INFIDELS TREAT THE LANGUAGE OF THE BIBLE.

The unreasonableness and unfairness of infidels, or otherwise their ignorance, is manifested in their unwillingness to interpret the literature of religion as they do the language of the sciences. In scientific literature we speak of the earth as a sphere, and infidels never think of objecting that it is "pitted with hollows deep as ocean's bottom," and "crusted with protuberances high as the Himalaya," in every imaginable form. "There is not an acre of absolutely level ground" known on the face of the earth, and yet when we speak of land, saying it is level, no infidel demurs. The waters pile themselves in waves and dash in breakers, yet we say, "Level as the ocean," and none object.

The smallest formations present the same regular irregularities of form. Crystals approach the nearest to mathematical figures, but they break with compound irregular fractures at their bases of attachment. Nature gives no perfect mathematical figures; they only approximate mathematical perfection. Infidels do not trouble themselves with science on this account. "The utter absence of any regularity or assimilation to the spheroidal figure, either in meridional, equatorial or parallel lines, mountain ranges, sea beaches or courses of rivers, is fatal to mathematical accuracy in the more extended measurements. It is only by taking the mean of a great many measurements that an approximate accuracy can be obtained. Where this is not possible, as in the measurement of high mountains, the truth remains undetermined by hundreds of feet; or as in the case of the earth's spheroidal axis, Bessel's measurement differs from Newton's by fully eleven miles." See Humboldt's *Cosmos*, vol. 1, p. 7, 156. "The smaller measures are proportionally inaccurate." All these irregularities and imperfections in science are overlooked, considered not in the least objections to the use of language which would, upon the most rigid application, cut them out as fables on the one hand or

destroy science upon the other; but no sensible man thinks of either as a matter allowable.

On the other side, Infidels are "eternally" mouthing about irregularities in the lives of the ancient men of the Bible, which are exceptions to the general rule, just as though religious persons could live lives of absolute perfection. The language, also, of the Bible, which, like the language of science, takes no notice of irregularities that must be expected in the lives of the very best men upon the earth, is by them abused. For instance, "Be perfect as your Father in heaven is perfect," is construed to mean that God is a man God, clothed with human imperfections, or, otherwise, man is imperatively required to be absolutely perfect. All such abuse of language is contemptible. Many other examples might be adduced—such as the irregularities in the words employed by the witnesses of the resurrection of Christ, which do not affect the evidence of the fact to be established in the least degree, and which are just such irregularities as are witnessed in evidence given in court rooms almost daily, and passed without so much as being noticed. For example, one witness says Mary Magdalene "came very early to the sepulchre," and another says she came "about sunrise." If all Christians were to treat the literature of science, and science itself, as these would-be wise Infidels treat the literature of religion, and religion itself, it would be surprising to run over the absurdities as well as irregularities of scientific history. There are irregularities in nature, and their name is legion; they all belong to that wonderfully boasted harmony of nature so much talked of in our day. As for the mistakes made in religion since the days of the apostles of the Christ, they are many; but what have they to do with the *genuine*?

How many mistakes have scientists made in the same period of time? I shall not try to ape the infidel, but I must be permitted to call attention to a few of the many scientific blunders.

Perhaps the greatest blunder of the present day, upon the part of scientists, is their attempt to bring into disrepute the

cosmogony given in the Bible by a scientific cosmogony, which leaves off as "unknown" the only active world-forming force. They arrogantly assume to be acquainted with the entire history of our planet from the atoms to the globe. Yet they acknowledge that the "force which was and is in operation was and is unknown; that unknown force had its influence in framing the world," and its omission is always fatal to the theory which knows nothing about it or neglects it. There are laws also far-reaching, whose omission must be equally fatal.

Infidels, being sensible of this truth, have endeavored to simplify matters to the level of our ignorance, by reducing all primordial elements to one, or at most two, simple elements, and all forces to the form of one universal and irrational law; but the progress of science utterly blasts the effort. No scientific man now dreams of one primordial element. Chemistry reveals a great many different elements, which can not be reduced or changed from their simple forms, much less identified as one and the self-same "substance." The idea of "one substance" *only* is a very great error, which grew out of an abuse of language in confounding the two words, matter and substance. The latter word is equally applicable to *matter*, or *spirit*, but the former always contrasts with spirit; so to confound the two is to ignore a distinction upon which everything depends in any, except the materialistic, philosophy. When the term substance is used in the currency of the term matter it admits of the plural form as well as the singular. Indeed, all the primordial elements known in chemistry are known as so many different substances. It is unscientific and absurd to conound all these elements by claiming the one-substance theory. It has been called "the hog philosophy," on account of its swallowing down so many *different* substances in the single form of the word.

"Eighty theories, hostile to Christianity, developed in the course of forty or fifty years, were brought before the Institute of France in 1806, all of which are repudiated"—dead. It is useless to go further into details. Science has been as

much abused as religion. What benefit would accrue to the human family from an effort upon our part to bring to the foreground all the blunders made in scientific researches which are to-day numbered with the old effete errors in religion? And where is the propriety of infidels making a set of asses of themselves by playing upon the little irregularities of language and character in religion, as they *themselves* allow no man to do in science and morality.

“EQUAL HANDED JUSTICE” TO ALL, IS OUR MOTTO.

GEOLOGY IN ITS STRUGGLES AND GROWTH AS A SCIENCE.

The science of Geology in its early history is like all other sciences, an infant. It was not a Hercules at its birth. On the contrary, it was childlike and rather crooked in many of its ways; but chastisement and criticism have brought it very far toward real manhood. Its early nurses were standing continually on the dark line separating the comprehensible from the incomprehensible, without any guides. They were out upon an unexplored sea in the mere twilight of the morning. They were opposed at every step by the combative tendencies of human nature, which are ever seeking too much for their own gratification to admit any strange, startling propositions as intruders among old and long cherished ideas. In its history it appears before us, first as an enemy to religion, and then as an unobjectionable science, a neutral. But since the publication of “The Footprints of the Creator,” by the lamented Hugh Miller, it appears in front as a fast friend and abettor. And now, since it has approached so near to its manhood, we do not see how we did without its aid so long. Its first grand position touching the immense masses of the rock formations as results of second causes, in operation away back yonder before organic life appeared upon our planet, was looked upon by intelligent Biblical scholars of those times

with suspicion, as a system at variance with the records of the Bible. This, along with difference of sentiment among its friends, has been the means of a very rapid growth towards perfection. Curiosity was aroused and observations multiplied, errors corrected and the untenable removed, until the science now stands before us with its bases settled in unquestionable facts. Let us all learn from this circumstance the bearings of the times in which we live, for a double process of elimination is now going on under the providence of God, by means of which both Christianity and science will have more beauty and strength of manhood to command the respect of our children.

Geology is exercising a wonderful influence on the side of religion in the minds of those who are acquainted with its facts. In the hands of Miller it gives a very decisive answer against the evolution hypothesis, which is by no means a new speculation. It was, in its general form, a very prominent doctrine of the Epicurean philosophy. "The author of the 'Vestiges,' with Professor Oken, regarded the experiment of the formation of cells in albumen by electric currents as the leading fact of the system." They claimed that currents of electricity in the earth's surface generated and vitalized the cells, and that all organic life thus originated. There is nothing to save this speculation, when it is undressed, from contempt. "The only patronage it ever received grew out of the fact that there is a species of superstition which causes people to take upon credit whatever assumes the name of science, and is opposed to the old superstition of faith in witches and ghosts." With this speculation before us, seemingly plausible, yet false, being fraught with error, we are reminded of the fact that it has been eagerly embraced by many who seem to think that it has a firm foundation in the science of Geology, which they regard as presenting the order in which created beings appeared. The author of the "Vestiges" claims that the first step in the creation of life upon our earth was a *chemico-electric* operation, forming simple germinal vesicles. Page 155.

This is an item wholly unknown in the geological record

and lies before the beginning of any kind of similitude alluded to in this article. "The idea which I form of the progress of organic life upon our earth," says the author of the *Vestiges*, "is that the simplest and most primitive type gave birth to the type next above it, and this again produced the next higher, and so on to the very highest." Page 170.

On account of the mere similitude existing between the doctrine of progressive creation, as it is set forth in the geological record, and the idea of progressive evolutions, as claimed by the advocates of the speculation, we deem it our duty to scrutinize severely the teachings of geology. But in doing this we do not concede that there is no other ground upon which such authors may be successfully met. There is no one point in their system which is not hypothetical. It is a system of *ifs*. There is no proof, in any single instance, that a higher has been developed from a lower species; but the question, in proper shape, is this: Has there been a succession of improvements from one geological period to another in the several divisions of the animal and vegetable kingdoms amounting to a change of species? Species are very similar in structure and capable of some improvement, but this is no evidence of the higher being developed from the lower. It is well known that the lowest forms are those found lowest in the geological series. Commencing at the bottom and running up we find, first, mollusks, then fishes, reptiles, birds, quadrupeds, monkeys, and at last man. But this does not, by any means, settle the issue. The question naturally arises whether one of those divisions, on its first appearance, was of the lowest organization of its class and reached the highest by a gradual development through successive geological periods. The geological testimony is this: First, there were no animals having any structural resemblance to the fishes prior to their creation, and when they appear they are already in possession of the highest organization and the largest cerebral development.

During the long periods of geological history there has been no advance in this class of animals. The science testi-

fies to no successive steps here. "They stood at the head of the ichthyic division at the outset; but there has been, during these periods, a progressive *degeneracy*, so that though all possessed a high organization at first, there is found in the after creations a *succession of lapses* until the division of fishes now contains species ranking little above the earth-worm." "A single well defined placoid fossil in the Bala limestone as fully proves the existence of placoid fishes, during the period of its deposition, as if the rock were made up of placoid fossils, for it is not a question of numbers, but of rank." The question, now, comes home to us with all its force, how did fishes of this high order come to exist before any of the inferior class? Let some of our evolution savans answer.

The same thing may be said of other organic divisions. It has gone to record that the shell-fish of the Silurian system are the lowest division of the molluscous animals. While the statement is received as true, it must be remembered that there is some diversity of structure in this lower division, and that the earliest molluscs are not the lowest, but the highest in the division. The most important point, however, is, that while Brachiopoda were most abundant, the highest molluscs existed also, their remains being found in the Bala limestone, which is the lowest bed of molluscous fossils. (See Silurian System, p. 308.) The number of these higher species is not important. They existed, few or many, as early as any other of the mollusca. If the lower had not an anterior existence, the higher were not developed from them. It is also a conclusive argument against the system, that while the intermediate mollusca are very numerous, the cephalopoda, which were so early introduced, and are the higher forms that were so numerous at certain times, are now narrowed down to a few species.

Lyell was the first to drop a word of caution against "inferring too hastily from the absence of mammalian fossils in the older rocks that the higher class of vertebrata did not exist in those remote times." "The remains of vertebrate animals are already found in the lowest fossiliferous rocks,

and, in addition to that, the highest forms of each class appear first."

There is nothing so well evinced in all the realms of scientific investigation as the utter impossibility of getting, by the light of nature, away from the idea of the Christian's God. *Everywhere* we trace his footsteps. Traveling through the ages to the beginning, in thought, our first view is that of "an unlimited expanse of unoccupied space," or, if aught exists, it lies hidden in the invisible state. But all at once, as if by magic, and in obedience to the will of the Eternal Intelligence, the invisible becomes visible, worlds exist and become obedient to law. The divine perfections are to be displayed through future ages. And now, if we look out upon the surging billows of the ocean, our mind swells with the thought that God is there in all his majesty. With our thoughts confined to our earth we pass from age to age tracing the divine power from the laws of motion to chemical action and crystallization, until we behold a wonderful change upon the face of nature. And now, for the first time, a new principle is manifested, a new order springs into being—it is vegetable life and being in all its lovely grandeur. It matters not to us whether it came about gradually or all at once, for wisdom is there. All nature seems to turn to this new principle. "The elements of the inorganic world are subserving the purposes of organic life." The Creator has bound them to organic life. Every plant selects its food from the elements of earth by a chemistry of its own. The atmosphere around us is no less to the vegetable kingdom than a great pasture field. Every leaf is feasting, and every fiber is touched by the light. What wonderful correlations meet us at every turn! What adaptation of means to ends! Above all the beauty and grandeur of the vegetable kingdom we find the glorious animal, with man at the head, as lord over all below him. With man the moral government of God begins; physical creation is over. The subsequent manifestations of the divine glory are to be realized in the training and discipline of men and women as moral beings; and their mutual association with him, in the eternal world, is the ultimate.

C. R.

PANTHEISM IS DECEPTION AND HYPOCRISY.

“Understand, ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall he be not correct? He that teacheth man knowledge, shall he not know?”—Psalm xciv, 8, 9.

Pantheism, personified, is a hypocrite, a deceiver. The name God, as a proper name in the English language, means the Divine Being, Jehovah, the Eternal and Infinite Spirit, the Creator and Lord of the universe. Pantheists say they believe in God, but they tell you, when pressed, they mean by that name “everything”—*God is everything*. The term “Pantheist” is from *pan*, all, and *theos*, God. Webster defines the term thus: “One that believes the universe to be God; a name given to the followers of Spinoza.”

Has any man the right to pervert language, fixing new meanings to words in common use which are in direct opposition to established usage? The man who knows the meaning of a word and uses it in a contrary sense is guilty of an abuse of language; and if he fails to make known the fact that he is using the term in a sense differing from established usage, he is, then, a deceiver. Pantheists are simply Atheists in disguise, the only difference being in their professions. The Pantheist says, “I believe in a God;” but this saying is only a distinction without a difference. The atheist is the frank, outspoken man of the two.

What must we think of the man who says, “I believe in God,” and then explains himself to mean, by the name God, heat, steam, electricity, force, animal life, the soul of man, magnetism, mesmeric force, and, in one word, the sum of all the intelligences and forces in the universe, at the same time denying the proper currency of the term God by denying the existence of a personal God. All Christians should demand that Christian terms be used in their own proper currency.

But infidels will always do as they have hitherto, will often get out of their own "ruts," by the most perfect abuse of language. They can not, it seems, leave off the use of language which is only appropriate to the Christian idea. Their divinity, by their own confession, differs essentially from God, and let them use a different word to describe it. Let them do like their heathen brethren in India, call it Brahma, or whatever else they please, and cease "stealing Heaven's livery to serve the devil." Let them cease to profane religion and offend common sense by giving the name of the glorious Father of Spirits to their million-headed nondescript. Pantheism dethrones Jehovah and places no other intelligence in his place as Creator and Ruler of the universe; and, being conscious of the odium that necessarily attaches itself to Atheism, on account of its everlasting foolishness, they steal the name of God to cloak their Atheism.

Pantheism is demoralizing. It cuts a man loose from all the sanctions of moral law, by denying the resurrection, the judgment and the future retribution. It annihilates from the mind of its votary the idea of God's moral government. If man, as it avows, be the highest intelligence in the universe of worlds, to whom will he render an account? Who will call upon him to answer? If men and women are simply developments of God, will God be offended with himself? "Evil is good," we are told, "in another way, we are not skilled in." See the author of "Representative Men," Festus, page 48. "Evil" was held by some of the old heathen philosophers to be "good in the making." They argued that it was the carrion in the sunshine, converting into grass and flower. And then, to apply their figure, man in the brothel, jail, or on gibbets, is in the way to all that is lovely and true. Such reminds us of the ravings of lunatics. It is the climax of profanation of the moral government of God. Let those who fear no God, but have wives and children and property to lose, reflect upon the propriety of lending their influence to a system fraught with such consequences. The system positively denies the distinction between good and evil. It declares

that we can not sin; that we are God, and God can not offend against himself; that sin is all simply an old lie; that impiety, immorality and vice of frightful mien are wedded in eternal decrees, and that man can not sever them.

Pantheism is veiled Atheism. It is not necessary to argue this proposition at length. Pantheists often speak of the great being, which, according to Pantheism, is composed of all the intelligences of the universe. Can any man conceive of such a being? Can intelligences be piled one upon another, like brick and mortar, and thus be compounded? And if my spirit be the highest intelligence in the universe, did it create itself? Does it govern itself? Did it create the universe? Does it govern it? Some Pantheists have gone to this length! M. Comte says: "At this present time, for minds properly familiarized with true astronomical philosophy, the heavens display no other glory than that of Hipparchus, or Kepler, or Newton, and of all who have helped to establish these laws." "Establish these laws!" They were laws governing the planets thousands of years before these astronomers were born.

Pantheists often express very high respect for the Christian religion. Some of the more vulgar sort, however, speak of it as a superstition. But the wiser ones have reached the perfection of Jesuitism, that is to say, they indulge in hypocrisy and deception to effect a purpose. They grant that the Christian religion is the highest development of humanity yet attained by a majority of the race. The heathen of every grade of character, and the Christian, with all others who may not be classified by us with either, are all, in their scheme, so many successive developments of humanity. It is a trick of their trade to clothe their abominations in Bible language by wresting the Scriptures. They speak of the "beauty of holiness in the mind, that surmounted every idea of a personal God;" and of "God dwelling in us, and his love perfected in us," when they maintain that he dwells in every creature and thing. They say they can accept the Bible—that is their phrase—notwithstanding it pronounces death upon the fools who, "professing to be wise, change the truth of God into a

lie, and worship and serve the creature more than the Creator," as a mystic revelation of the Pantheism which leaves us to "erect everything into a God," provided it is none, inasmuch as "every product of the human mind is a development of Deity." So the Bible, in the conclusion of their system, is on a level with Thomas Paine's writings as respects inspiration and origin. The great Pantheistic divinity is spoken of by Pantheists as the great soul of the universe, while the more materialistic look upon it as the universe itself, body and soul. With them the soul is the fountain of all the imponderable forces, vegetable and animal life, the mesmeric influences, galvanism, magnetism, electricity, light and heat; and the body the sum of all the ponderable substances; in one word, "God is everything, and everything is God." This system is called "Monotheistic Pantheism." It is a vast generalization of everything into a higher unity, which exalts men and paving stones, and cats, dogs and reptiles, and monkeys, to the same level of God-head, or divinity. Man, the soul of men, as the system would term it, is the greatest manifestation of the divine essence. Yes! DIVINE ESSENCE! for, with Pantheists, there is no *personal* hereafter. This system of Pantheism is an old, worn-out theory; it has putrefied and rotted with the worshipers of cats, monkeys, and holy cows and bulls, and pieces of sticks and stones on the Ganges more than two thousand years ago. It is now dragged up from the dung-hill and presented as a new discovery of modern philosophy, sufficient to supplant the Ruler of the universe. How strange it is that men of ordinary intelligence will embrace the idea, rather than submit to the dictates of conscience and the Bible! This world of ours is not an abstraction in philosophy that consists of one simple substance called matter, nor yet of one substance, for there are many different material substances, such as oxygen, carbon, hydrogen, sulphur, aluminum and iron, and more than fifty others already discovered.

Now, let us suppose that all these elements or substances existed as a cloud of atoms millions of ages in the past; are we, then, any nearer the solution of the great problem of world

making than we were before? The atoms must be material, for a material world is to be made of them; and they must have extension; each one of them must have length, breadth and thickness; and, as inertia is a property of each and every atom, the Pantheist has only multiplied the difficulty by millions, for matter can not begin, *of itself*, to move. Did the dead atoms dance about and jumble themselves together as we now find them? Is the one substance theory correct? Monotheistic Pantheism *is scientifically false in fact*. Some of these men who tell us of a world without an intelligence in the past, who have such implicit confidence in the powers of matter, tell us, that "millions of ages in the past the world existed as a great cloud of fire mist, which, after a long time cooled down into granite; and this, by dint of earthquakes, broke up on the surface, and washed with rain until, after ages upon ages had passed, clays and soil were formed, from which plants, of their own accord, sprang up without a germ; in other words, germs came into being spontaneously and grew up, as we see them, developed in all their grandeur. This chance life, somehow, chanced to assume animal form and fashion until, in the multitude of its changes it reached the fashion of the monkey; and then, at last, the fashion of man, both male and female. Truly, the Atheists and Pantheists of our country need not complain of any want of power to believe while such is their basis of faith upon the subject of world making. But they, to avoid the difficulty that nothing made something, tell us "the fire mist was eternal," that it did not make itself. Very well, let us have it that way; then we must be allowed to ask, how an eternal red hot mist cooled off? And also what there was to cool it, when it was all there was, and it was red hot, and always had been? In other words, how could an eternal red hot cool down without something else in existence to cool it? Why should it cool at all? And why did it begin to cool just when it did? The utmost that any scientist can do is to show that such a change took place, but he can not tell you why it took place. Change *it did!* But change is an effect, and requires a cause. And,

according to their theory, there could be no cause outside of the fire mist; for they say there was nothing else in the universe. Then the cause was inside of the fire mist. But how can red hot cool when all there is, is red hot? Had this first mist, to say nothing of organic life, a mind? Did it become sensible and resolve to cool off a little, and settle itself into orderly worlds? What became of its mind? Did it divide, and a part go to each planet? Has each planet a great "soul of the world," as well as our earth? If so, had we not as well build an altar to each planet and go back to the religion of our banana-fed ancestors, who burned their children alive in sun worship?

The Christian religion is so fearfully demoralizing (?) that it is a great pity that these Godless, Christless souls called Pantheists and Atheists can't get some solution of the great problem of world-making that would dispense with the Bible. How well they could get along if—if—if—they only had this great question settled.

"IN GOD WE TRUST."

SUBSTANCE OR SUBSTANCES—WHICH?

OR,

THE ORIGIN OF LIFE AND MIND.

"*Substance* is that which is and abides;" "that which subsists of or by itself; that which lies under qualities; that which truly is—or *essence*." "It is opposed to *accident*." "In its logical and metaphysical sense it is that nature of a thing which may be conceived to remain when every other nature is removed or abstracted from it; the ultimate point in analyzing the complex idea of any object. *Accident* denotes all those ideas which the analysis excludes as not belonging to the mere being or nature of the object." It is said that our first idea of *substance* is, possibly, derived from the consciousness of self, the conviction that, while our sensations, thought

and purposes are changing, we continue the same. "We see bodies also remaining the same as to quantity or extension, while their color and figure, their state of motion or rest may be changed." It has also been said that *substances* are either primary, that is singular, individual *substances*; or secondary, that is genera, and species of *substance*.

Substances have been divided into complete and incomplete, finite and infinite. But it is to be remembered that these are merely divisions of being. Substance is properly divided into matter and spirit, or that which is extended and that which thinks.

"The foundation principle of substance is that law of the human mind by which every quality or mode of being is referred to a substance," or the consciousness of a cause for every effect. "In everything which we perceive or can imagine as existing, we distinguish two parts, qualities variable and multiplied; and a being one and identical; and these two are so united in thought that we can not separate them in our intelligence, nor think of qualities without a *substance*. So it is a self-evident or first truth, that there is a subjective or inner man which thinks, reflects and reasons, for memory recalls to us the many modes of our mind; its many qualities and conditions. What variety of mental conditions have we not experienced? These are all so many evidences of an internal *substance* that we call spirit. That spirit is to be distinguished from thought as cause is from effect is evident; and also from matter lying in the accident or quality of body, is certain, from the fact of its being subject to such rapid and instantaneous changes of condition. Amidst all the different modes, qualities, or accidents of mind, we believe ourselves to be the same individual being; and this conviction is the result of that law of thought which always associates qualities with things.

In the world around us phenomena, qualities or accidents are continually changing, but we believe that these, all, are produced by causes which *remain, as substances, the same*. And as we know ourselves to be the causes of our own acts,

and to be able to change, within a moment, the modes of our own mind, so we believe. the changes of matter, which take place *more slowly*, to be produced by causes which belong to the *substances of matter*. And underlying all causes, whether of the qualities of matter or mind, we conceive of one absolute cause, one substance, in itself persistent and upholding all things in nature. This substance we are pleased to call spirit; and this spirit we call God. To deny this is to strike down a grand law of thought, the foundation principle of substance, and make the testimony of our own consciousness A LIE! The inorganic forces, about which "unbelievers" have so much to say are altogether operative in the realm of *substance*; that is to say, they belong to the *invisible*. Organic and inorganic are the same as visible and invisible. We know matter by its qualities, and we know mind by its qualities. These two, in qualities or attributes, contrast with each other like life and death. One is extenuated and the other extended; one is invisible the other is visible. Of the existence of these substances and their laws we have evidence in conscious knowledge, in that we know that we have no control over the involuntary or sympathetic nervous system, and have the most perfect control over the voluntary nerves. The forces controlling are as different as these qualities themselves. If man is simply a material organism, why this contrast? We are told that *life itself* is a group of co-ordinated functions. But what correllates that force?

It is very common for the advocates of the evolution hypothesis to measure the period between this and the origin of life by the phrase, "Millions and millions of years." The only object that such writers have in view in so doing is to bridge the gulf between the *assumed* origin of life and mind and the evidence necessary to its establishment as a fact in science. They tell us that "life is a property which certain elements of matter exhibit when united in a special form under special conditions." But when we ask them to give us those certain elements of matter, they immediately inform us that "matter has about sixty-three elements; that each element

has special properties, and that these elements admit of an *infinite variety of combinations*, each combination having peculiar properties. This, as a fort, is a stand behind the dark, impenetrable curtain of an *infinite variety of combinations*. It is just as dark and as destitute of proof as any pope's assumed infallibility.

Mr. Hæckel says: "As a matter of course, to the *infinite varieties* presented by the organic forms and vital phenomena in the vegetable and animal kingdoms, correspond an equally *infinite variety* of chemical composition in the protoplasm. The most minute homogeneous constituents of this life substance, the protoplasm molecules, must in their chemical composition present an *infinite number* of extremely delicate gradations and variations. According to the plastic theory recently advanced (?) the great variety of vital phenomena is the consequence of the *infinitely delicate* chemical difference in the composition of protoplasm, the sole active life substance." What a multitude of infinities. But then, an *infinite number*, and an *infinite variety of infinitely delicate* gradations and variations, with millions and millions of years, do not remove further from sight life in its origin than does the materialistic philosophy of one substance. They constitute the *web* and *filling* of the *blanket of oblivion* used by materialistic doctors to cover up their ignorance of life and its origin. A half dozen "INFINITIES," and "MILLIONS AND MILLIONS OF YEARS!" What! should I care if my ancestors were "tadpoles," when they are HID AWAY IN THE CENTER OF INFINITIES, and laid *away back yonder*, so far off as "MILLIONS AND MILLIONS OF YEARS?"

When we ask our friends for the proof necessary to establish this speculation as a fact among facts, they find it very convenient to betake themselves to *infinities*, and *millions* and *millions of years*.

But we Christians do not ask them to give us an *infinite variety*, etc., but to give us the "certain elements" of which "life is a property," and the "special form in which these certain elements were united," and the "special conditions" that

existed when life first made its appearance by spontaneous generation. When we do this we are immediately carried away into the *infinities*. The result is that the solution of the problem of the origin of life by spontaneous generation, as a property of "certain elements of matter, united in a special form, under special conditions," is buried forever out of sight. This same definition of life is found on page 69 of a work entitled, "The System of Nature," published by D. Holbach, a French Atheist, in 1774, in these words: "Experience proves to us that the matter which we regard as inert and dead assumes action, intelligence and life when it is combined in a certain way."

Voltaire answered: "This is precisely the difficulty. How does a germ come to life? Is not this definition very easy—very common? Is not life organization with feeling? But," says Voltaire, "that you have these two properties from the motion of matter alone: it is impossible to give any proof, and if it can not be proved why affirm it? Why say aloud, 'I know,' while you say to yourself, 'I know not?'"

Our Atheistic friends say: "The forms of life vary because of the difference in their molecular construction, resulting from different physical conditions to which the various forms have been subjected."

Wonderful discovery! Does it explain the evidence of design which is presented in pairing off male and female in the same form of life?

Dr. Parvin is often referred to as "frankly admitting that the doctrine of the evolution of species is accepted by three-fourths of the scientific men," and that this doctrine has, in their minds, "rendered nugatory the hypothesis of a vital immaterial principle as a causal factor in the phenomena of life and mind." Allowing this statement its full force, it is still true that none but Atheists can possibly be included in the "three-fourths." So much the worse for them. But it is an Atheistic trick to try to succeed by a misrepresentation of facts. One of their number recently said, "It is now almost universally believed by those who have investigated the sub-

ject that life originated from natural agencies without the aid of a creative intelligence. Then those who have investigated the subject are almost universally *Atheists*?

It is said that "vital activity, whether of body or mind, is a mode of motion, the correlative of antecedent motion." But what correlated the force? According to this logic life came from the antecedent motion; that is, from the motion of dead atoms. But motion itself is the manifestation of energy, and there must of necessity be something behind it to which it belongs as an attribute. Do you say it was dead atoms, or matter without life? Then dead atoms set dead atoms into motion and produced life! Can you believe this? If you can, you need find no trouble in believing in the most orthodox hell. Can you get more out of a thing than there is in it? We don't think so. But we do think that there is credulity enough, even blind credulity, in the advocates of spontaneous generation to enable them to believe anything they may happen to wish true. We are told that "life in its higher forms is not an immaterial entity, *nor the result* of a special form of *force termed vital*, but, that it is a group of co-ordinated functions." Then what correlated the force? If it was not vitality what was it? But this is just equivalent to saying that life does not proceed from life. So, in the realm of inertia or death, without a God and without life, some kind of a mechanical operation among dead atoms took place which produced "a certain chemico-physical constitution of amorphous matter—on that albuminous substance called sarcode or protoplasm," which evolved more than was involved, or brought organic life out of dead inorganic matter. But life is simply a "mode," or "degree of motion?" But we are curious to know just here whether the advocates of this system of things do not believe that there always was a degree of motion. Perchance they do, but then they certainly can't believe that this particular degree or mode of motion which they called *life* was eternal. So, then, a degree of motion is life, and a degree of motion is not life. This thing of confounding life with motion I'm thinking leads to difficulty. I can see how motion

may be the result of life, but just how it is *life itself* I can't see quite so well. Is cause and effect the same?

We have a most remarkable, and yet a natural, concession made in the way in which men who feel the weakness of their cause generally make concessions. It is a statement said to be made by Baron Liebig; it is this: "Geological investigations have established the fact of a beginning of life (?) upon the earth, which leaves no doubt that it can only have arisen naturally and from inorganic forces, and *it is perfectly indifferent whether or not we observe such a process now.*" This statement is untrue as respects geological facts. But the concession is, that spontaneous generation is not to be an observed fact. "Perfectly indifferent whether or not we observe such a process now?" Well, it never was observed. Mr. Liebig's statement doubtless proceeds from the conviction that the system is never to be established by observation. It is simple imagination. Virchow says: "We can *only imagine* that at certain periods of the development of the earth unusual conditions existed, under which the elements entering into new combinations acquired in statu nascente vital motions, so that the usual mechanical conditions were transformed into vital conditions.' In this statement it is well for us to remember that it is not only simple imagination, but also that vital motions were the cause, bringing about vital conditions, that is to say, life, before life was, transformed mechanical conditions into vital conditions. So, in this very singular imaginary hypothesis touching the origin of life we have the usual circle suicide of the system. "Vital motions transform mechanical conditions into vital conditions," and vital conditions fill the world with "vital motions," and life itself is only a degree "or mode of motion." *Such* is their travel around the circle.

CAN you believe that *vital motion* transformed mechanical conditions into *vital conditions*, without *life* being the cause of those *vital motions*?

DIFFICULTY WITH FIRE.

La Place, in his solution of how our planet was made, supposed that the cooling, and consequently contracting rings of the fire cloud planet, earth, did not break up into pieces, but retained their continuity; but, in opposition to all experience and reason, he supposed that the cooling rings kept contracting and widening out at the same time. According to the nebular hypothesis—or *guess*—the fire mist was cooling and shrinking up, while the rings of the same heat and material were cooling *faster* and widening out from it: a piece of disorder equal to a miracle, for it can not be duplicated among solids or fluids in heaven or earth, or under the earth; for everything narrows down upon cooling—*contracts!*

THE INFIDEL'S OFFSET.—An unbeliever once said to a man who advocated the doctrine of total depravity: "The ground for my rejection of all responsibility for belief is the acknowledged necessitated nature of belief. Show me," said he, "that it is not necessitated, and I am answered. When you show me that it is controlled by a will, equally necessitated, I am not answered. If a necessitated faculty or operation can not be responsible, then neither will nor volition can be responsible. You," said the infidel, "go through the whole circle of mental faculties, and find necessity everywhere and responsibility nowhere."

THROUGH the kindness of Brother J. M. Mathes we are in possession of a copy of the life of Brother Elijah Goodwin. It has the merit of being mainly Brother Goodwin's own production. His many friends will regard it as a grand "keep-sake." It is neatly bound in cloth, contains 314 pages, and is in beautiful type. Send \$1.50 by postoffice order to Elder J. M. Mathes, Bedford, Lawrence county, Indiana, and receive a copy in return.

Scientific and Religious Journal.

VOL. I.

AUGUST, 1880.

No. 8.

THE IMPORTANCE AND NATURE OF REFORMATION FROM SIN.

This know also, that in the last days perilous times shall come; for men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those who are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof.—2 Tim. 3: 1-5.

The Savior once began his instructions with these words, "This day is this Scripture fulfilled." They seem to be an appropriate introduction to our lesson upon this occasion. What is the religion of thousands? They were made the special objects of God's favor in their infancy (?), were christened in the name of the Father, and of the Son, and of the Holy Spirit (?), were dedicated to God and his service by their parents (?), who, for them, took a solemn vow to forsake the devil and all his works, the vain pomp and glory of the world, with all covetous desires, to forsake, also, all the carnal desires of the flesh, and not to follow or be led by them. It is said that the christened took this vow when they were children, and understood it not; when they became men they understood it about as well as when they were children. But in all candor, I confess that I never could be-

lieve they took this vow; their sponsors took it upon themselves to make it for them, and usually pledged themselves to see it fulfilled. What fearful responsibilities are assumed just here. It is too frequently the case that those very sponsors serve more devoutly, love more affectionately, and confide more heartily in the profits, honors and pleasures of the world than in the Father, and the Son, and the Holy Spirit.

Survey the lives of many of these men, of all conditions, and then deny, if you can, that the profits, honors and pleasures of the world are the gods they worship. Their daily and constant employment is either a violent pursuit of the vain pomp and glory of the world, or of its power, riches and profits; or it may be that they are led on by pride, malice or revenge. Such persons live, not knowing or regarding the fact that the baptism which now saves us is "not the putting away of the filth of the flesh, *but the answer of a good conscience toward God.*" There are many such who live but little in advance of pagans in a commonwealth of Christians, and know but little more of God or of Christ than if they had been brought up in India. A great many are taught to act over this play in the name of religion, and learned to say, "Our Father who art in heaven," and "I believe in God the Father Almighty;" but do they live as though they did believe in earnest that God is their Almighty Father? Do they fear him and trust in him? Do they love and obey him? Mere pretense, or, as Paul termed it, a *guise* of godliness, for such is the meaning of the original term, is so common that we meet with it almost daily. Men have learned to tamper with the word of God until the world is full of theorists. How many talk about religion who set aside a great portion of the word of God as worse than useless? And that which they profess to believe they do not believe with half the simplicity which they manifest in believing the words of their earthly parents. It has been said, "He who is not industrious to obtain what he professes to desire does not desire it, and he who is not industrious to bring about that for which he prays, prays with his tongue *only*, and not with his heart."

All such have simply a "guise" of godliness, while they deny its power.

A great many people profess to believe the Scriptures are true, and that they present the plain and only way to infinite and eternal blessedness, and yet they neglect the study of the Scriptures. How is this? If there was a book revealing a plain and easy way for all men to become rich and enjoy health and pleasure and this world's happiness, would it not be studied by all men? And why is it that the Bible is not studied by the masses and regarded more? Why are so many professors of religion negligent in this matter? May it not be because they prefer all other business and pleasures before this? If professors of religion throughout christendom heartily believed the Scriptures even as they profess, they would be more diligently studied, and in many instances treated with greater respect. The faith of many is undoubtedly very weak. If the laws of our country provided a plain way of escape from temporal death for the benefit of the condemned criminal, as plain and pointed as the great commission given to the apostles of Christ, would any condemned criminal hesitate to obey or treat the stipulations of law as men are constantly treating the precepts of the gospel of Christ? When a man believes the Bible contains *the facts and truths* which concern us infinitely more than all earthly matters, his care and diligence should be, *to some extent*, in harmony with his persuasion. At this point men *seem to be* most strangely careless and grossly negligent. How few people do, or will, understand that the terms of salvation are written as with the beams of the sun? Is the trouble a low degree of faith, approximating unbelief? The shadows are always the longest when the sun is lowest. Is the sun of righteousness low in your spiritual heavens? Or have you given him the uppermost seat in your affections? What think you of Christ? Whose son is he?

When I tell you that thousands received the baptism of repentance for the remission of sins, even before the Holy Spirit was given, and were clean through the words spoken

unto them, many are ready to cry out, "These are hard and strange sayings—who can hear them?" Yet, strange as it may seem, these facts have been upon record near *nineteen hundred* years. Jesus said, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." In the record of St. Luke, chapter 24, the condition of the new covenant, to which remission of sins is promised, is expressed by the term *repentance*: "Thus it behooved Christ to suffer and to rise from the dead; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The word *repentance*, when used in the law of Christ, is always equivalent to the use which the ancient martyrs made of it, viz: "Amend your lives." We have it beautifully expressed in these words: "If the wicked turn from all the sins which he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die."

Paul summed up the whole matter of his preaching in the sentence, "Repentance towards God, and faith in our Lord Jesus Christ." In some of the best Latin translations this passage in Acts 20th is rendered, "*Conversion to God*;" also in Hebrews, 6th chapter, we read, "And *conversion* from dead works." Such is more clear and natural; but if we should read, according to modern theology, *sorrow* towards God, and *sorrow* from dead works, it would sound very unnatural, and almost ridiculous. This is a grand argument in favor of the reading of the *Geneva text*, which reads, "*Amend your lives and turn*, that your sins may be blotted out." But if heaven may be gained at an easier and cheaper rate, how is it that we are so frequently and so plainly assured that without actual newness of life, holiness and sanctification unto obedience, there is no hope, no possibility of salvation? John the Baptist, preaching repentance, said: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." It is not the leaves, simply, of a profession, nor the blossoms of good purposes and intentions, but the fruit, *the*

fruit only, that will save us from the fire. "Every tree that bringeth not forth good fruit is hewn down and cast into the fire."

Our Savior said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my father who is in heaven." After he had delivered all the beautiful precepts found in the lesson given upon the mount he closed up all by saying, "He that heareth these sayings of mine and doth them not I will liken him to a foolish man, who built his house upon the sand, and when the rain descended and the floods came and the winds blew and beat upon that house, it fell, and great was the fall of it." They that are Christ's have crucified the flesh with its affections and lusts. If they have not done this, and so attained fitness of character to dwell with God, it matters not what their sorrow has been, nor their intentions, they will not enter the kingdom of God.

Paul says, "The works of the flesh are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, of which I forewarn you, as I have told you in time past, that they who do such things shall not inherit the kingdom of God." He does not say they who have done such things shall not be saved, but just the contrary, for he adds: "Such were some of you, but ye are washed, but ye are sanctified;" but he teaches the doctrine that those who do such things and do not amend their lives shall not be excused by any pretense of sorrow and good purposes; they "shall not inherit the kingdom of God." "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature"—a creature living by a faith, which worketh by love. It is not simply wishing you were a new creature; not simply wishing for a working faith; nor sorrowing because you are not a Christian; but "keeping the commandments of God," that will permit you to enter heaven.

In the final closing of the New Testament writings it is

said: "Blessed are they who do his commandments, that they may have right to the tree of life and enter in through the gates into the city."

Paul says, "Follow peace with all men and holiness, without which no man shall see the Lord." And Peter says, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity"—and finally says, if ye do these things ye shall never fall, for so an abundant entrance shall be ministered unto you into the everlasting kingdom of our Lord and Savior Jesus Christ. And John says, speaking of the Christian's hope, "Every man that hath this hope in him purifieth himself even as he is pure;" then the impure may flatter themselves, and presume upon the favor of God without "purifying their souls in obeying the truth," but they are without hope in the world. And again he says, "Little children let no man deceive you, he that doth righteousness is righteous, even as he is righteous."

So all the writers and teachers of the New Testament, with one consent, proclaim the necessity of obeying the commandments of the gospel. What a vain whim it is to think that sorrow and mere intention without reformation of life will admit you into heaven. This golden dream of heaven has sent thousands out of this world unpardoned and unsaved.

A great many persons satisfy themselves with a mere confession and acknowledgement of their sins. They seem to think they have done enough, if to confession of sins they add some sorrow for it. They think all is well if, when their fit of sinning is past and they are returned to themselves, the sting remains, breeding some remorse of conscience, some complaints against their wickedness and folly for having done so, and some intentions to forsake it, though never carried into effect. There are many persons in the churches of our country who seem to think the church is a stage, whereon they must play their parts, who make a profession every day of confessing their sins with humble hearts, and yet, after having

spent twenty, thirty or forty years in this manner, their hearts are as stubborn as ever, and they as impenitent and disobedient to the gospel of Jesus Christ. If giving thanks to God for the blessing received at his hands is performed with words only, with simple hosannas, and hallelujahs, and "*gloria patri*," and psalms, and hymns, then I presume it is done very efficiently, (?) though our lives are provoking to his majesty. *It is not the office of a friend (?) to bewail a friend with vain lamentation.* To be thankful to God is not to say God be praised, or God be thanked, but it is to remember what he desires and execute what he commands. A dying Roman once said, "It is not the office of a friend to bewail a dead friend with vain lamentations, but to remember what he desires and execute his commands. It is the office of the friends of Christ to remember his desires and carry out his instructions. If we do so we are thankful, and if we do not our thankfulness is nothing more than mere talk.

Jesus said to his disciples: "Ye are my friends if ye do what I command you." And again: "If a man love me he will keep my words; he that loveth me not, keepeth not my sayings." Again: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."

Those who love God love his cause. When that cause prospers they rejoice; when it declines they are hurt. When clouds and darkness are round about the church it is time to double our diligence and pray to God for help. Circumstances, over which no human being can have control, sometimes cause sluggishness in the character of a church. The hearts of God's people are often deeply affected by witnessing the indifference and carelessness of the people, and still more affected by a falling off in their numbers. When the godly man ceaseth and the faithful fail from among the children of men, it is distressing; but such is the lot of man that we are often called upon to witness the truthfulness of the prophet's statement. All true Christians love the godly because they are faithful. The term *faithful* implies truth, sincerity and fidel-

ity. Christ, our great example, is called the faithful and true witness. The use of the term in our religion indicates believers in Christ—*obedient believers—faithful brethren in Christ*. Col. i: 2. Sometimes it is equivalent to the word *true*, as in 2d Tim., ii: 2.—“Faithful men;” the fidelity of the persons alluded to had been tried—*proven*. And again, it means a Christian, in opposition to an infidel, as in 2d Cor. vi: 15—“What part hath he that believeth with an infidel?” A good man is faithful in his business transactions; faithful to his *profession*, adhering to the principles of the gospel and laboring to be faithful to death; faithful in the discharge of his duties; faithful in the employment of his talents; faithful in all things committed to his trust; faithful to his promises; faithful in his friendship. These men fail and cease by means of death. The fathers, where are they? And the teachers, do they live forever? The visitations of death are often mysterious to us. Sometimes the most brilliant in intellect and the most useful in talent, also the most pious and useful in the church, are cut down, while mere cumberers of the ground remain.

The profession of some is only transient; they soon disappear from the assembly of the saints. Some improper motive, some peculiar excitement may have moved them, or their goodness of heart may have left them. They have possibly been stony ground hearers or thorny ground hearers. The world allures thousands and kills the vitality of their religion.

Judas betrayed his master from the love of worldly gain; and Demas, an acceptable preacher and companion of Paul, abandoned his profession, “having loved the present world.”

Many fail by endeavoring to unite the world and their religion, maintaining a good moral character, but are destitute of energy in Christianity.

When this spirit gets hold of a man, and he is disposed to secularize his religion, or subordinate it to his worldly interests, he is sure to fail sooner or later. Some fail by falling into temptations of various kinds, and disgrace their profession; and some fail through intemperance. Many fail

through the influence of error and the enemies of Christianity. These frequently beguile the unwary.

There never was a time in our history when unbelief and skepticism was more determined in its opposition to the Christian religion than at the present. There is an incessant attempt to instill into the minds of the young principles in opposition to, and destructive of Christianity. Many have split upon the rocks of infidelity, and stranded upon the quicksands of doubt and skepticism, in spite of the fact that Christianity presented them an example, which is the light and life of men—a character without a blot! And this example is the only foundation upon which to build a moral and pious temple in which the Lord does, and the creature may dwell.

OUR INDEBTEDNESS TO REVELATION — THE TEN ATHEISTS IN COUNCIL—No. II.

BY P. T. RUSSEL.

A rap is heard at the door. It being opened, Christian enters. "Good morning, gentlemen. I am very glad to find you all here. Since our former interview I have been very anxious to continue our investigation of the evidence of the existence of God. I presume, as you are '*Free-thinkers*' and lovers of truth, you are by this time ready to give a scientific reason for the existence of the idea of God, and, as you agree with me that we only obtain ideas through the aid of the five senses, our only idea of color by the eye, of sound by the ear, etc., I wish to ask you to account for the idea of God. Will you oblige me?"

Atheists—Certainly. We have consulted on this theme since our last interview, and now declare it to be the work or creature of the imagination. It is a scientific truth, as you will readily admit, that imagination can and does get up some

singular and unreal forms. We now assume that the idea of a God is but the thought of an imaginary being.

Christian—True, gentlemen. Fancy, or imagination, does, in active moments, bring for our amusement some fantastic pictures. Her work, however, is never simple, but always complex. This that we are in search of is the idea of a simple being—a being that is single, and not duplex. I will now illustrate the extent of the power of the imagination. Taking a walk through nature's flower garden, we gather one of every variety, and examining them closely, one by one, we notice their difference in form, color and size by the eye. Their fragrance we note by the smell. Thus, by the aid of the senses, we note all their sensible properties. Now, allowing that memory is perfect, we have in store all the peculiarities of each and every individual flower. Gentlemen atheists, am I correct in this conclusion?

Atheists—Well, yes.

Christian—Very well; then I'll proceed. Having learned, by what we saw, the art of combining, we can and will imagine all these single flowers blended in one large conglomerated flower, containing all the peculiarities of each and every single flower. Now, gentlemen, is not this all that the imagination can do?

Atheists—It is.

Christian—Very well. Is this a simple or compound idea?

Atheists—It is a compound idea. It is simply the blending of the idea of each single flower.

Christian—And this is all the imagination can do? Then, gentlemen, do you not see that as the idea of God is the idea of a single person, it would be utterly impossible for imagination to be its author? It is not a conglomerate idea, but a single one. Now, if there is no God, we have a clear, definite idea of *nothing*. How will you account for this? Are you not now unable to give a reason for your premises? Is it not the truth that fools are wiser in their own conceit than men who can give a reason?

Atheists—Mr. Christian, we did not think that you would

thus call us all fools, and as our investigation has taken such an unlooked for turn, we must ask time for consultation before we proceed further.

Christian—Very well. When will you be ready to resume? this I am anxious to know; as you are “liberalists” and “free-thinkers,” you will be equally anxious to reach the truth in the premises?

Atheists—At two P. M.

It is two o'clock, and all are present.

Mr. Reason, who was an atheist, opens the discussion as follows:

“Mr. Christian, we have held a council on the subject under discussion, and our conclusion is that you are right. There must be, and is, such a being as God. Were this not so, we never could have had the idea of him. We are now deists. We deny that he has ever imparted knowledge to man by revelation.”

Christian—Gentlemen, do you think your present position is a scientific one?

Deists—We think it is both scientific and invulnerable, and we also think that if you continue this investigation with us you will find it so. How did you obtain this idea? Have you seen God? No. Have you heard him speak? No. If we had we could not be honest without being Christians?

Christian—Gentlemen, have you not contraband goods in your warehouse? As your eyes have not seen, nor your ears heard, nor your powers of observation perceived him, and as you acknowledge that every one of your ideas entered the mind through the aid of one or another of the five senses, now, I ask, are you logically any better off than before you found yourselves obliged to relinquish your atheism? Do you not now, as well as then, occupy unreasonable ground? Having rather conceded that atheists are fools, and turned *deists*, are you really any better off? Can you give a reason for your present infidelity? Out of your own mouths you stand condemned as unreasonable and foolish. You pretend to vener-

ate reason, while you discard her first principles. You need not try to evade me at this point by an appeal to nature. Here you can find no aid, for nature tells us of no first cause. The apple tree, before this window, now so richly laden with fruit, tells not of its first cause. If you say it came from an apple-seed, and that from an apple, and that from another tree, another seed, and another tree, and so on, in a circle you may always go, for nature does not tell you of a first tree as a cause uncaused, nor of a Creator, a God. She does not go behind herself. Gentlemen, have you any reply? If you have, I would like to hear it.

Reason timidly says: "Mr. C., in your very severe strictures on the deists, are you not condemning yourself? You pretend to place full confidence in the teachings of your Bible, and does it not say: 'The heavens declare the glory of God, and the firmament sheweth his handiwork?' Can nature thus declare and not make known?"

Christian—Yes, your quotation tells the truth; yet in this also you have taken too much for granted. There stands a clock; it keeps correct time, but does it declare the glory of any one?

Deists—Yes, that of its maker.

Christian—But who was its maker. You say you do not know. That is true, and, for ought you know, or can learn from its mechanism there might have been several makers connected with its origin. If you had stood by and seen it made, then you might have told me all about it. In that which you call the works of nature, neither you, nor I, nor any of our fellows, are instructed by actual observation consequent upon being present when they were made—we were not standing by when the heavens were made; so that source of information is closed up. There is now but one resort left to us—but one reasonable means of information. That is, the maker of all things must, necessarily, have told man that he created all these things. Then, with David, he could sing, "The heavens declare the glory of God." Man first learned from God that he was the creator of all things, for God alone

could tell it. Gentlemen, the Christian is the only reasonable being upon the earth, and the only *fearless free-thinker*. The atheist, you see, is proved a fool, and the deist is no better. Think this over, then call again.

Deists—We will. *Good evening.*

THOMAS PAINE

WAS NOT AN INFIDEL WHEN HE WROTE HIS WORK CALLED
COMMON SENSE.

“In the early ages of the world, according to the Scripture chronology, there were no kings, the consequence of which was there were no wars. It is the pride of kings which throws mankind into confusion. Holland, without a king, hath enjoyed more peace for the last century than any of the monarchical governments of Europe. Antiquity favors the same remark, for the quiet and rural lives of the first patriarchs have a happy something in them which vanishes when we come to the history of Jewish royalty.” (Common Sense, p. 12.)

Mr. Paine, did the God of the Bible approve of the Jewish royalty?

Ans. “As the exalting one man so greatly above the rest can not be justified on the equal rights of nature, so neither can it be defended on the authority of Scripture; for the will of the Almighty, as declared by Gideon and the prophet Samuel, expressly disapproves of government by kings. *

* * Near three thousand years passed away, from the Mosaic account of the creation, until the Jews, under the national delusion, requested a king. Till then their form of government (except in extraordinary cases, where the Almighty interposed) was a kind of republic, administered by a judge and the elders of the tribes. King they had none, and it was held sinful to acknowledge any being under the title but Lord of Hosts. * * * Monarchy is ranked in

Scripture as one of the sins of the Jews, for which a curse in reserve is denounced against them. The history of that transaction is worth attending to. The children of Israel being oppressed by the Midianites, Gideon marched against them with a small army, and victory, through the divine interposition, decided in his favor. The Jews, elate with success, and attributing it to the generalship of Gideon, proposed making him a king, saying, "*Rule thou over us, thou and thy son, and thy son's son.*" Here was temptation in its fullest extent; not a kingdom only, but an hereditary one. But Gideon, in the piety of his soul, replied, "*I will not rule over you; neither shall my son rule over you.*" THE LORD SHALL RULE OVER YOU." (Common Sense, pp. 13 and 14.)

How many Gideons are there among leading infidels whose soul-piety would resist such a temptation as that? Say, was Thomas Paine an infidel when he wrote that?

"In short, monarchy and succession have laid, not this or that kingdom only, but the world in blood and ashes. 'Tis a form of government which the word of God bears testimony against, and blood will attend it." (Common Sense, p. 19.) "But where,' say some, 'is the king of America?' I'll tell you, friend; he reigns above, and doth not make havoc of mankind like the royal brute of Britain. Yet, that we may not appear to be defective in earthly honors, let a day be solemnly set apart for proclaiming the charter; let it be brought forth, placed on the divine law, the word of God; let a crown be placed thereon, by which the world may know that so far as we approve of monarchy, that in America *the law is king.*" (Common Sense, p. 33.)

After quoting sundry passages of Scripture against a kingly form of government, Thomas Paine says:

"These portions of Scripture are direct and positive. They admit of no equivocal construction. That the Almighty hath here entered his protest against monarchical government is true, or the Scripture is false. And a man hath good reason to believe that there is as much of kingcraft as priestcraft in with-

holding the Scripture from the public in popish countries." (Common Sense, p. 15.)

From the foregoing *verbatim* quotations it will be seen that Thomas Paine was no infidel until he PARTED WITH "COMMON SENSE," which bears date of February 14, 1776. Common Sense is of noble worth. We cheerfully concede to Thomas Paine all the honor due him for services rendered in behalf of our country while he was Thomas Paine the Quaker. He did nothing for our country after he avowed his infidelity that deserves being mentioned by any intelligent Christian.

A CLUSTER OF THOUGHTS,

GATHERED FROM JENYN'S INTERNAL EVIDENCES, WITH
ADDITIONS AND MODIFICATIONS.

When the religion of Christ made its appearance it was entirely new, infinitely above, and altogether different from any other which had at any time entered into the mind of man. Its object was new. It was to prepare us with fitness of character, through a state of trial, for mutual association with the pure and lovely in the kingdom of heaven. This is presented in all the gospel, as the chief end of the Christian's life. Until Christ, no such reward was offered to mankind, nor means provided for its attainment.

Many of the philosophers in old times had ideas of a future state, but they were mixed with a great deal of uncertainty and misgivings.

Ancient legislators endeavored to inculcate the idea of rewards and punishments after death, to give sanction to their laws. This was the sole end in view, and when their laws were virtuous, it was a noble, a praiseworthy end. But the religion of Christ is related to the same object, brings it about; and, also, has a nobler end in view, and that is to pre-

pare us here for a more noble society among the citizens of the kingdom of God in the great hereafter.

In all the older religions the good of the present was the direct, and the first object, but in the religion of Christ it is the second. The first great object of the gospel of Christ is to prepare us for the realities of eternity.

There is a great contrast between adhering to morality from the motive of present profit, in expectation of future reward, and living such a life as to qualify us for the realization of future happiness.

The character of those who are governed by these different principles is not the same. On the first principle, present utility, we may have mere moralists, men practicing simple justice, temperance and sobriety. On the second, we must add to those graces of moral nature faith in God, resignation to his will, and habitual piety. The first will make us very good citizens in a civil government, but will never be sufficient to make us Christians. So the religion of Christ insists upon purity of heart and benevolence, or charity, because these are essential to the end proposed.

"That the present existence is one of trial with reference to another state of being, is confirmed by all that we know in what is termed the course of nature. Probation is the only key that unfolds to us the designs of God in the history of human affairs, the only clue that guides us through the pathless wilderness, and the only plan upon which this world could possibly have been formed, or upon which its history can be explained."

This world was not formed upon a plan of unconditioned happiness, because it is overspread with miseries. Neither was it formed upon a plan of unconditioned misery, for there are many joys interspersed throughout the whole. It was not formed for the unconditional existence of both vice and virtue, for that is no plan at all, the two elements being, as we know, destructive of each other. By the way, in this very fact we find the grand necessity for the remedial scheme.

The mixture of vice and virtue, of happiness and misery, is

a necessary result of a state of probation, trials and sufferings consequent upon offending or violating the will of heaven.

The doctrine of the religion of Christ, with its ultimate object and its ideas of God and man, of the present and the future life, and of the relations which these all bear to each other, was and is wholly unheard of until you come to the teachings of Christ. No other religion ever drew such pictures of the worthlessness of earthly-mindedness and of living merely for this present world. And no other ever set out such beautiful, lively and glorious pictures of heavenly-mindedness, along with the joys of a future world, nor such pictures of victory over death and the grave, nor of the last judgment, nor of the triumphs of the redeemed in that tremendous day. The personal character of the great author, Christ, is as new and peculiar to this religion as anything else that we can possibly name—"He spake as never man spake."

He is the only founder of a religion which is "unconnected with all human policy and government," and, as such, should not be prostituted to any mere worldly purposes whatever. Numa, Mohammed, and even Moses, blended their religious institutions with their civil, and by such means controlled their adherents. Christ neither exercised nor accepted such power. He rejected every motive which controlled other leaders, and chose those which others avoided. Power, honor, riches and pleasure were alike disregarded. He seemed to court poverty, sufferings and death.

Many impostors and enthusiasts have tried to impose upon the world with pretended communications from the world of spirits—some of them have died rather than recant; but no history is found to show one who made his own sufferings and death a necessary part of his plan and essential elements in his mission. This distinguishes the Savior of the world from all mere enthusiasts and imposters. He declared his death in all its minutia; with a prophet's vision he saw it, declared it was necessary, and voluntarily endured it; and he was neither a madman nor idiot. Look at his lessons, his precepts and

his wonderful conduct, and then imagine him insane if you can. Still, if he was not what he pretended to be, he can be viewed in no other light; and yet under the character of a madman he deserves much attention on account of such sublime and *rational insanity*. There is no other person known in the world's history so *rationally* and *sublimely* mad.

In what madman's career can you find such a beautiful lesson as his instructions given upon the mount. What other leader enforced his precepts and lessons upon men's credulity with such assurances of reward as, "Come, ye blessed of my father! Inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee; or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in; or naked, and clothed thee? Or when saw we thee sick and in prison, and came unto thee? Then shall he answer and say unto them, Verily, I say unto you, inasmuch as you have done it to the least of these, my brethren, ye have done it unto me."

Before the appearance of Christ there existed nothing like the faith of Christ and Christianity upon the face of the earth. The Jews alone had a few of its types and shadows, but the great mystery of Christ had been kept hid since the world began. All the Gentile nations were wrapped up in the very worst idolatry, having little or no connection whatever with morality, except to corrupt it with the infamous examples of their gods. "They all worshiped a multitude of gods and demons, whose favor they sought by obscene and ridiculous ceremonies, and whose anger they tried to appease with the most abominable cruelties." With them, heaven was open only to legislators and conquerors, the civilizers and destroyers of mankind. This was the summit of their religion, and even this was limited to a few prodigies of genius and

learning, which was but little regarded and understood by the great masses. One common cloud of ignorance and superstition involved them. At this time Christ came as a teacher; his appearance was like a rising sun, dispelling the darkness and blessing the earth with light and heat.

If any man can believe that the son of a carpenter, together with twelve of the meanest and most illiterate mechanics, unassisted by any superhuman wisdom and power, should be able to invent and promulgate a system of theology and ethics the most sublime and perfect, which all such men as Plato, Aristotle and Cicero had overlooked, and that they, by their own wisdom, repudiated every false virtue, though universally admired, and that they admitted every true virtue, though despised and ridiculed by all the rest of the world—if any man can believe that they were *impostors* for no other purpose than the promulgation of truth, *villains* for no purpose but to teach honesty, and *martyrs* with no prospect of honor or advantage; or that they, as false witnesses, should have been able, in the course of a few years, to have spread this religion over the most of the known world, in opposition to the interests, ambition and prejudices of mankind; that they triumphed over the power of princes, the intrigues of states, the forces of custom, the blindness of zeal, the influence of priests, the arguments of orators, and the philosophy of the world, without any assistance from God, he must be in possession of more faith than is necessary to make him a Christian and continues an unbeliever from mere credulity. If the credulous infidel, whose convictions are without evidence and against evidence, should, after all, be in the right, and Christianity prove to be a fable, what harm could ensue from being a Christian? Are Christian rulers more tyrannical and their Christian subjects more ungovernable? Are the rich more insolent *when Christianized*? Are poor Christians most insolent and disorderly? Does Christianity make worse parents and worse children? Does it make husbands and wives, friends and neighbors less trustworthy? Does it not make men and women more virtuous and happy in every sit-

uation in life? If Christianity is a fable, it is one the belief of which retains men and women in a regular and uniform life of virtue, piety and devotion to truth. It gives support in the hour of distress, of sickness and death.

“If there were a few more Christians in the world it would be very beneficial to themselves and by no means detrimental to the public.”

THE RESURRECTION OF THE CHRIST.

“He, who gave life to man at first,
Can restore it when it is lost.”

Our Savior claimed to be the Son of God, and put the validity of his claim on this, that he should die openly by crucifixion, be buried, and rise from the dead upon the third day. Among all the impostors known in earth's history there is not one instance of a *plot* like this fact. A mere plot of this nature would be hard to manage. That the first part of this prophecy was fulfilled even our enemies admit. It has not been alleged by infidels of any note that the crucifixion was a fraud, and did not take place, and that Jesus, as a consequence, did not die.

The chief priests seem to have had considerable concern about the prediction of the resurrection. Why this? Was it because they had discovered in the person of Christ an impostor, a mere cheat? No; this alone would have caused them to utterly disregard the prediction of his resurrection. Those priests saw something in the character of Christ which caused them to fear the fulfillment of his prediction. What other person ever created such a concern about such an event? There is not a similar case in the world's history. What other dead person was ever known to create such a feeling as that which moved his enemies to confront him, if possible, in his rising power. Those priests had, doubtless, witnessed his miracles again and again. It is beyond all question true that

they feared him in his death. If they had seen no wonderful power exerted during his life they certainly would have feared none after he was dead. The fear of the chief priests over the Savior's dead body is an insurmountable evidence of the mighty works which he accomplished during his life. Those priests addressed themselves to the Roman governor, and requested a guard placed around the tomb; three days and nights would settle the question, for the prediction would terminate on the third day. Pilate granted the request, and a guard was set to watch; they sealed the door of the sepulcher, placing the seal of the state upon the great stone. The object of the seal was, doubtless, for the satisfaction of all parties concerned in this matter.

It was a precaution against fraud. If the seal upon a door or box is broken we know at once that it has been meddled with. When Darius thrust Daniel among the lions he put his seal upon the door of the den, to satisfy himself and his court that no human hand had interfered for Daniel's delivery. When he came to the den and found his seal unbroken, he was satisfied. A seal thus used is of the nature of a covenant. If you deliver sealed writings to an individual his acceptance amounts to a covenant between you that the same shall be delivered just as they were received. If the seal is broken, it is a manifestation of attempted fraud. There is no special agreement needed in order to the existence of covenants by seals; it is an agreement which men are placed under by the laws of nations. The sealing of the sepulcher where the body of Jesus lay was to impose, by all the solemnities of the Roman state, obligations upon all the parties interested in the person of Christ. It was a grand effort on the part of the authorities to prevent any interference with the dead body.

When impostors are known they become odious, and are but little noticed. How was it with Christ? When the popular sentiment was that he was a prophet the priests and scribes sought his life, believing that his death would end his

cause? When they and the people learned that he was an impostor (?) they thought him unsafe after he was dead.

The prediction of Christ that he would rise the third day was publicly known throughout Jerusalem; but why the chief priests should concern themselves so much about it as to take all the steps to prevent its fulfillment, is a puzzling question with infidels. Was it because they had detected him as a cheat and an impostor? No, this is an unreasonable conclusion. It must have been a secret conviction touching his mighty power. The seal was a proper check upon the guards; the Jews could have no other object in having it placed there. They were not so foolish as to think, that by this contrivance they would outstrip Providence.

Guards were set to watch, and, doubtless, did their whole duty. But what are sentinels when the power of Omnipotence is put forth? An angel of the Lord makes his appearance. The keepers saw him, and fell down like dead men. The angel rolled away the stone, and the conqueror came forth to live in the hearts of millions, and to live forevermore.

The disciples, receiving power from on high, soon make their appearance in Jerusalem, and boldly assert the fact of the resurrection. The murderers of the Savior were there. What do the priests do next? They had bribed the soldiers to tell a lie which was so base that it only needed to be told in order to be known as a lie. Next, they arrest the apostles; they beat them, they scourge them, and bid them shut their mouths, and insist that they shall say no more about this matter. They did not seem to regard them as liars and impostors, else they would doubtless have charged them with the fraud. They try to assassinate and murder these witnesses of the resurrection. They prevailed with Herod to put one of them to death; but they never seemed to think of charging them with stealing the body away. Their orator, Tertullus, could not have missed such a topic as imposition and fraud if any had been practiced. He did not seem to think of anything of the sort, but contented himself with the charge of

sedition, heresy, and the profanation of the temple. Yet the very question of the resurrection was under consideration; for Festus tells Agrippa, that the Jews had "certain questions against Paul of one Jesus, which was dead, whom Paul affirmed to be alive." After this Agrippa heard Paul's testimony, and so far was he from suspecting imposition, that he said, "Almost thou persuadest me to be a Christian."

Not long after the resurrection the apostles were taken before the council and sanhedrim of the Children of Israel. They make their own defense, a part of which is in these words: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." The first impulse of the council was to slay them all; but Gamaliel, one of the council, stood up and related the history of several impostors who perished in former days, and said: "If this work be of men it will come to nought, but if it be of God ye can not overthrow it." He advised them to refrain from the men and let time tell the story. The tree shall be known by its fruits. The council acquiesced; they gave the apostles a whipping and let them go.

A resurrection is a thing to be ascertained by men's senses. We all know whether a man is dead by the same means by which we know whether a man is alive. There are those who claim that "a resurrection could not be proven by any amount of testimony, because of its being contrary to the course of nature." But this is mere prejudice and ignorance. First: Who can measure the extent of natural possibilities? Are they generally known? Is it a greater thing to give life to a body once dead than to a body that never was alive? The objection rests upon the thought that testimony should be respected only in such cases as seem to us possible, or in the ordinary course of nature. According to this, no amount of evidence could establish the fact that water freezes and becomes solid in a country where such is not the ordinary course of nature. Does a man's ability in discerning and his truthfulness in reporting depend upon the skill or ignorance of those who hear? We know facts that seem to be as much contrary to the course of nature as anything could possibly be. But, in all candor,

I must claim that in appealing to the settled course of nature, in a case like the one under consideration, the question is referred not to the laws of evidence or maxims of reason, but to the prejudices of men and to their mistakes, which are many. Men form a notion of nature from what they see; so, under different surroundings, their notions about the course of nature will differ. The objection falls worthless at the feet of the INFINITE ONE. There is no greater difficulty in accounting for the fact that the dead live again than there is in accounting for the fact that they did live.

PUBLIC NOTORIETY OF THE SCRIPTURES.

Origen was born in the year one hundred and eighty-five of the Christian dispensation, and lived sixty-eight years. He gives in his writings five thousand seven hundred and sixty-five quotations from the New Testament. Tertullian gives eighteen hundred and two quotations from the New Testament. Clemens, of Alexandria, labored in the year one hundred and ninety-four. He gives us three hundred and eighty-four quotations from the New Testament. Ireneus lived in the year one hundred and seventy-eight. He gives us seven hundred and sixty-seven quotations from the New Testament, making a grand total of eight thousand seven hundred and twenty-three quotations, given by four ancient writers.

If all the copies of the New Testament in the world were destroyed, the whole, with the exception of eleven verses, could be reproduced from the writings of men who lived prior to the Nicene Council. Unbelievers quote from all ancient heathen authors as though they were books of yesterday, without manifesting the least doubt in reference to their authenticity or authorship. The evidences necessary to establish genuineness of authorship are ten-fold greater in the case of

the New Testament Scriptures than in the case of the histories of Alexander, Julius Cæsar and Cyrus, as given by ancient writers.

The notoriety of the New Testament writings during the first centuries is without a parallel among all ancient writings. Their effect upon society during those centuries can never be explained in harmony with unbelief. But this is not all that is to be considered. Their notoriety extends over the centuries between us and the times of the apostles. Such notoriety is the grand support upon which the New Testament stands. All other ancient writings stand upon the same kind of evidence, but this kind of evidence is more than ten-fold greater in the support of our religion than it is in the support of any other ancient documents.

We may obtain some idea of the influence of the New Testament Scriptures during the first centuries from the statements of Gibbon. He says there were "six millions of Christians in existence in the year three hundred and thirteen." It is reasonable to allow that there were three millions in the year one hundred and seventy-five. Under the best emperors of the second century books were cheap. Thousands of persons engaged in writing histories for a livelihood. It is allowed that there were as many as fifteen thousand copies of the four gospels in circulation among the people in the last quarter of the second century. This state of things seems to convey the idea that it would be hard work to introduce successfully any corruption into the text after this period of time. It would be too easily detected.

There is also a grand argument in favor of the genuineness of our religion, which is in the fact that it was in deathly opposition to both Judaism and Paganism, its success being the destruction of both. If Christianity was an imposition, its success during the first three centuries of our era is utterly inexplicable.

WHAT PEOPLE HAVE BEEN AND DONE WITHOUT THE BIBLE.

Our ancestors complained of the reign of wickedness ; we complain of it and our posterity will complain of it. I sometimes think we are all a set of complainers and grumblers.

Of ancient pagans it is said: "They worshiped and served the creature more than the Creator." Of their idols Persius, who was a Roman satirical poet, born A. D. 34, said :

"O, cares of men ! O, world all fraught
With vanities ! O, minds inclined
Towards earth, all void of heavenly thought !"

Sedulius, an ancient Christian poet, and by nativity a Scotchman, says of the same :

"Ah ! wretched they that worship vanities,
And consecrate dumb idols in their heart—
Who their own Maker, God on high, despise,
And fear the works of their own hands and art !
What fury, what great madness doth beguile
Men's minds that man should ugly shapes adore
Of birds, or bulls, or dragons, or the vile
Half-dog, half-man, on knees for aid implore."

One of their own poets jests them thus :

"Even now I was the stock of an old fig tree,
The workman doubting what I then should be,
A bench or god, at last a god made me."

The Romans, for a time, were without images for any religious use, but afterwards they received into their city the idols of all the nations they conquered ; and as they became the lords of the whole earth, they became slaves to the idols of all the world. Seneca says: "The images of the gods they worship, those they pray unto with bended knees, *those* they admire and adore, and condemn the artificers who made them."

The character and condition of their gods was worse than

their own. The common opinion touching their god of gods, *Jupiter*, was that he was entombed in Crete, and his monument was there to be seen. Lactantius *wittily* says: "Tell me, I beseech you, how can the same god be alive in one place and dead in another; have a temple dedicated to him in one place and a tomb erected in another?" Callimachus, in his hymn on *Jupiter*, calls the Cretians liars in this very respect. He says:

"The Cretians always lyars are, who raised unto thy name
A sepulchre, that never dyest, but ever art the same.

Lactantius informs us in book 10, chapter 20, that they gave divine honor to notorious common prostitutes, as unto *goddesses*, to *Venus*, or *Faula*, to *Lapa*, the nurse of *Romulus*, so called among the shepherds for her common prostitution, and to *Flora*, who enriched herself by her crime, and then, by will, made the people of Rome her heir, and, also left a sum of money by which her birthday was yearly celebrated with games, which, in memory of her, they called *Floralia*. They claimed that their great goddess, *Juno*, was both the wife and sister of *Jupiter*; and *Jupiter*, and the other gods, they held, were no better than adulterers, sodomites, murderers and thieves. Such was not held in private but published to the world. They were described by their painters in their tables, by their poets in their verses, and acted by their players upon their stages. (Lactantius, b. 5, ch. 21.)

As respects the manner in which they worshiped their gods, Alexander, in his *Dierum Genialium*, b. 6, ch. 26, insists that the most odious thing in their history was the effusion of human blood in the service of their gods. This same author says, "This unnatural, barbarous practice spread itself well nigh over the known world; it was in use among the Trojans, as it seems from Virgil's lines touching *Æneas*:

"Their hands behind their backs he bound whom he had destined
A sacrifice unto the ghosts, and on whose flames to shed
Their blood he purposed."—*Ænead*.

Some ignorant infidels seem at a great loss to understand

why the Lord should order the groves and altars of the heathen destroyed. (Again and again their groves were cut down.) The children of Israel were to make no offerings in the groves. If infidels will only exercise common sense inside of the history of the worship of Priapus and Berecynthia, they will cease fretting over the destruction of those beautiful forests. Those groves were the most corrupt places upon the earth, places of retirement from the altar into prostitution, carried on as a matter of worship pleasing to Priapus. Here, on account of becoming modesty, the half can not be told. The removal of nuisances in our own country is conducted upon the same principles upon which groves were destroyed by the Israelites.

Lycurgus dedicated an image to laughter, to be worshiped as a god, and this is said to be "the only law he ever made pertaining to religion." While his great object was to make warriors, he ordained some things noted for the education of youth. He ordained other laws so much in favor of lust and all carnality of the worst kind, that it might justly be said he made his entire commonwealth ludicrous. He instituted wrestlings, dances and other exercises of boys and girls naked, to be done in public at divers times of the year, in the presence both of young and old men. Adultery was also approved and permitted by the laws of Lycurgus. Plato and Aristotle advocated community of women, of goods and possessions, to the end that no man should have anything peculiar to himself, or know his own children. This was ordained by Plato, in order to establish in the commonwealth such a perfect unity that no man might be able to say, that is thine, or this is mine.

Aristotle, in the second book of his "*Politiques*," sets forth many other detestable things. Lactantius, in the third of his *Divine Institutions*, shows that Plato's community of property and women took away frugality, abstinence, shamefacedness, modesty and justice itself.

Plato, like Lycurgus, ordained that young men should, for the increase of their physical strength and agility of body, at

certain times exercise themselves naked; that girls and servant-maids should dance naked among the young men; that women in the flower of their youth should dance, run, wrestle and ride with young men naked as well as they, which, says Plato, "whosoever misliketh understandeth not how profitable it is for the commonwealth."

The morality of ancient times may be clearly seen in the fact that all manner of debasing things were brought to the front. How could men be persuaded that adultery should be punished when they were taught from infancy that it was a virtue among the gods? *Lucian* gives his experience thus, "When I was yet a boy, and heard out of *Homer* and *Hesiod* of the adulteries, fornications, rapes and seditions of the gods, truly I thought that those things were very excellent, and began even then to be greatly affected towards them, for I could not imagine that the gods themselves would ever have committed adultery if they had not esteemed the same lawful and good. To all this it may be added that the opinions of the ancient philosophers concerning virtue, vice, the final happiness, and the state of the spirit after death, were diverse and contradictory. The Epicurean doctrine was, that sovereign happiness consisted in pleasure. They granted a God, but denied his Providence; so virtue was without a spur, and vice without a bridle.

The Stoics also granted a Divine Providence, but they maintained such a fatal necessity that they blunted the edge of all virtuous efforts and excused themselves in vicious conduct. Both Stoics and Epicureans doubted the immortality of the human spirit, and thereby opened the way to all manner of licentiousness.

I am persuaded that eternity alone will fully reveal the consequences of a denial of a future life and retribution; it is a physical leprosy which removes all the most powerful incentives to virtue and loosens up the soul to all manner of lustful gratifications.

A man once remarked: "I have lived four years an avowed infidel. I have boasted that I would live a good man

and die an infidel. I have formed the acquaintance of all the leading infidels of my country, and I am now prepared to candidly confess that I do not believe any man can keep a good heart without the fear of God. Such is my observation and experience."

THE LATEST EVOLUTIONARY CONFLICT.

THEY FIRST WISH IT TO BE SO, THEN SOON, WITHOUT PROOF,
THEY ASSERT THAT IT IS SO!

(From the Cincinnati Gazette, of June 26, 1880.)

"Prof. Huxley is assured that the doctrine of evolution, so far as the animal world is concerned, is no longer a speculation, but a statement of historical fact, taking its place along side of those accepted truths which must be taken into account by philosophers of all schools."

This statement was the summing up of an address delivered at the Royal Institution on the 19th of March. The address was specifically an account of "The Coming of Age of the Origin of Species" — it being nearly twenty-one years since Darwin's work bearing that name was first published.

The lecturer glanced at the general replacement of the catastrophic theory of geology by the uniformitarian hypothesis, claimed that many of the most important breaks in the line of the descent of plants and animals had been filled, noticed the great advance made in the science of embryology, and held that the amount of our knowledge respecting the mammalia of the Tertiary epoch had increased fifty-fold since Darwin's work appeared, and in some directions even approaches completeness. The lecture closed with these words: "Thus when, on the first of October next, 'The Origin of Species' comes of age, the promise of its youth will be amply fulfilled and we shall be prepared to congratulate the venerated author of the book, not only that the greatness of his achievement and its enduring influence upon the progress of

knowledge have won him a place beside Harvey, but, still more, that, like Harvey, he has lived long enough to outlast detraction and opposition, and to see the stone that the builders rejected become the head-stone of the corner."

This is plain and emphatic speaking, but it has not been suffered to pass unchallenged.

Dr. Charles Elam, a writer who has already more than once measured swords with the school of naturalists of which Professor Huxley is a foremost champion, has been moved to respond to this latest utterance. He has contributed to the *Contemporary Review* a paper entitled "The Gospel of Evolution," which, whatever may be its conclusiveness, is one of the sharpest attacks recently sustained by the opposing party. Acknowledging at the start Mr. Darwin's pre-eminence as a naturalist, and Prof. Huxley's equal accomplishments in the department of biology, he yet ventures to continue his doubt regarding the evidence of their peculiar doctrines. He first cites Darwin's admissions that it would be fatal to his theory if any organs existed which could not have been evolved by minute selective modifications, and his further concession that "man, as well as every other animal, presents structures which, as far as we can judge, are not now of any service to him, nor have been so during any former part of his existence. Such structures can not be accounted for by any form of selection or by the inherited effects of the use and disuse of parts."

Having contrasted Darwinism proper with its exaggerations, in the system of Haeckel, who regards Darwin's admissions of an original creation as contemptible, and recognizes only one force in the universe—the mechanical, Dr. Elam compares Huxley's statement in his American addresses that belief which is not based upon evidence is not only illogical but immoral, with his last assertion that evolution is a fact, doubted only by persons "who have not reached the stage of emergence from ignorance." In 1862 Huxley also said—republishing the statements as late as 1874:

"Obviously, if the earliest fossiliferous rocks now known

are coeval with the commencement of life, and if their contents give us any just conception of the nature and the extent of the earliest fauna and flora, the insignificant amount of modification which can be demonstrated to have taken place in any one group of animals or plants is quite incompatible with the hypothesis that all living forms are the results of a necessary process of a progressive development, entirely comprised within the time represented by the fossiliferous rocks."

Since this confession was uttered, whatever discoveries may have been made, there has not been the faintest indication of the development of any new species by artificial selection, the individuals of which are fertile among themselves and infertile with the parent stock. It may properly be alleged that there has not been time enough for such a slow process, but it yet remains as true as ever that there is no direct evidence in nature of what the Darwinians call *favorable variation*. It is the unwritten law of nature that one race must die that another may live, this other, in its turn, subserving the same end. Without this law nature would be a chaotic impossibility. If natural selection were a real agency, we ought to meet with frequent, if not constant, evidences of transition, and a slow and gradual, but perceptible improvement in species, especially marked in those whose generations succeed each other rapidly. But we see nothing of the kind. But did selection really exist, it would be incompetent to account for a multitude of structures and functions to which any efficient cause should be applicable, notably to the earliest rudiments of useful organs. Such organs as the eye and the internal ear are quite out of reach of any explanation by natural selection. Since the development of the eyes, due to the simultaneous growth of parts from within and without, the organ itself would be absolutely useless until it had attained such a degree of development as to admit of these separate parts meeting, and so the principle of preserving any useful variety would be quite inapplicable. The same is true of the internal ear.

Dr. Elam next passes in review Haeckel's Geneology of Man from the Lowest Monera to his Present Station as Lord

of Creation. What the Germans call invention of species to fill troublesome gaps is illustrated in many ways, but we have room only for a single example :

“The vertebrata must be developed from something, and as yet there has been no smallest indication of anything like a spine or a rudiment of anything that could represent or be converted into one. It costs our author nothing but a stroke of his pen to invent the ‘Chordonia,’ and whence did they come? They were developed from the worms by the formation of a spinal marrow and a *chorda dorsalis*. Nothing more—the most trifling modification!—and we are at once provided with the root and stem of the whole vertebrata divisions. It is scarcely any drawback to this stroke of genius to say that there is no evidence whatever that such an order of living beings ever existed; that no one has the least conception of what they were like, or of any of their attributes. Prof. Huxley’s responsibility for this imaginative science is evidenced by his declaration that the conception of geological time is the only point upon which he fundamentally and entirely disagrees with Haeckel.

It still remains true that all our positive and direct knowledge as to species contradicts the evolution hypothesis. Its evidence is purely inferential, and, as Dr. Elam quietly says, “As a psychological study it is interesting to observe how many things are deemed impossible to the infinite wisdom and power (which by the terms of the supposition, presided over the arrangements of our world) which are perfectly clear and comprehensible when considered as the result of blind chance and the operation of mechanical causes only.” Omitting for lack of space his keen analysis of Huxley’s claim of the evidence of evolution from the orichippus to the modern horse, we follow our author from his array of what is not proved to what is actually taught by geology. We quote :

“THE SUCCESSION OF FORMS OF LIFE ON OUR GLOBE IS DEMONSTRABLY NOT SUCH AS OUGHT TO BE THE CASE ON THE THEORY OF EVOLUTION. It was not the small and

feeble species or most generalized forms that first appeared, either among mollusks, fish, reptiles or mammalia. We look in vain now for the representatives of the gigantic fishes of the Old Red Sandstone. And where are the mighty reptile tyrants of air, earth and water of the Oolite? * * * These races appeared in the plenitude of their development and power; and, as their dynasty grew old, it was not that the race was improved or preserved in consequence, but they dwindled, and were, so to speak, degraded, as if to make room in the economy of nature for their successors.

Next follows a closely linked argument that will not bear abridgement, showing the physical improbability that man, a walking animal, was descended from a climbing one, and the deplorable consequences which obliterate free will and necessitate the secularization of morals, as elaborated by Prof. Huxley's friend, Mr. Herbert Spencer. This part of the subject has a special interest to Americans, since the work in which Mr. Spencer's views are inculcated has been introduced as a manual in one of our oldest colleges, but its reproduction would widely lengthen our article. It is sufficient to say that Dr. Elam concludes that Mr. Spencer's doctrine, that "actions are completely right only when, besides being conducive to future happiness, they are immediately pleasurable," would justify him in concealing any injury done by him to a friend's scientific apparatus, provided he could attribute it to the weather, or the intrusion of a dog.

Such, in brief, are the points of an essay which, as a whole, is one of the most brilliant responses that the declarations of leading evolutionists have called forth. Of course, all its points are not new, but old objections have been skillfully refurbished and new ones brought into play.

TO MOURN for the dead, is to mourn for the lost casket when you still retain the jewel it held. The memories of the dead one's virtues are the jewels, and the cold clay but the casket.

AUTHORSHIPS OF THE BOOKS OF THE NEW TESTAMENT.

I have a few questions to put to every man who says Christianity is not true. They are these: If Christianity is not true, where did it come from? How came it into the world? What is its origin? These questions are not trifling ones. Infidels have given as many different answers to them as there are days in the week. There is no agreement among them that amounts to a settlement of the questions among themselves. The Scriptures are ancient. Porphyry, born at Tyre in 233, wrote a book against them, which was burned by order of Theodosius the Great, in the year 304. (Zell's Encyclopedia.)

The Emperor Julian, born in the year 331, and Hierocles, who lived in the fourth century, both wrote against Christianity, against the Scriptures, but did not call in question the existence of Christ, nor the fact that he wrought miracles.

Celsus, an Epicurean philosopher who lived in the second century, was the author of a work written against Christianity, entitled "Logos Aleethees," that is, "Word of Truth." To this work Origen replied. Celsus, in this work, quotes from the gospels by Matthew, Mark, Luke and John, and does this over and over, and shows that the Christians valued the books very highly; they suffered death rather than repudiate them.

A TABLE OF THE ANCIENT TIMES OF TRIAL AND OF PEACE.

DATE—

A. D. 64 to 68—Persecution under Nero.

95 to 96—Persecution under Domitian. Banishment of John.

96 to 104—Time of peace.

104 to 117—Persecution under Trajan, Martyrdom of Ignatius.

A. D. 117 to 161—Time of peace. Apologies of Aristides, Quadratus and Justin Martyr were written.

161 to 180—Persecution under Marcus Aurelius. Martyrdom of Polycarp and the martyrs of Lyons.

164—Justin Martyr was put to death.

Statistics concerning the sufferings of the first Christians show that they were in great earnest. Eternity alone will reveal the true number of the martyrs. They all suffered and died just as we would expect, in case they knew the facts of our religion. Twenty-two books of the New Testament were written before the martyrdom of the Apostles Paul and Peter. Infidels often boast, in their ignorance, that the books of the gospels were not written by those whose names they bear.

If Matthew, Mark, Luke and John did not write those books which bear their names, then are they false in fact? and if so, what did the authors die for? The sufferings of primitive Christians were great; the persecutions which they endured were outrageous, cruel and inhuman in their character. Such is the universal verdict of ancient history. Of the persecution under Nero, Tacitus, a celebrated Roman historian, who was born in the year 56, just twenty-three years after Pentecost, writes, that Nero "laid upon the Christians the charge of that terrible conflagration at Rome of which he himself was the cause." He says, "A vast multitude were apprehended. And many were disguised in the skins of wild beasts and worried to death by dogs, some were crucified, and others were wrapped in pitched shirts and set on fire when the day closed, that they might serve as lights to illuminate the night. Nero lent his own garden for these executions, and celebrated at the same time a public entertainment in the circus, being a spectator of the whole in the dress of a charioteer, sometimes mingling with the crowd on foot, and sometimes viewing the spectacle from his car." (*Annals of Tacitus*, 15: 44.)

Juvenal, the coarse and bitter satirist of the same time, writes of the martyred Christians as "those who stand burning in their own flame and smoke, their head being held up by a stake fixed to their chin, till they make a long stream of blood and sulphur on the ground. (Juv. Sat., 1 : 155.)

Seneca also refers to their fearful sufferings: "Imagine here a prison, crosses and racks and the hook, and a stake thrust through the body and coming out at the mouth, and the limbs torn by chariots pulling adverse ways, and the coat besmeared and interwoven with inflammable materials, nutriment for fire, and whatever else beside *these* cruelty has invented." (Seneca's Epistles, 14.)

One of Diocletian's coins commemorates the blotting out of the very name of Christian: "Nomine Christianorum deleto." But the age of martyrdoms ended with the accession of Constantine to the Roman empire, and to-day there are more Christians in the world than ever before. Skeptic, take one long look at the unbelieving, bloody, persecuting hosts, and choose your future associates.

Strauss says: "No man knows who wrote the Gospels." Can he mean that they are anonymous books? Does he mean that they are not biographies—books containing, in their historic matter, an account of the authors *themselves*? Who does not know that those books are and have been called the Gospels of Matthew, Mark, Luke and John? And who has, in all the past centuries, produced evidence showing that those are the wrong names. No one. Insane men might say such a thing. Infidels don't like to say that; they just say you can't prove your religion, nor show that Matthew, Mark, Luke and John wrote those books. Will any sensible man affirm that they are the wrong names? How do we judge and believe respecting the authorship of other ancient books? Why do we believe that Cæsar wrote the Commentaries on the Gallic War? And why do we believe that Virgil wrote the *Æneid*? No sane man ever doubted the authorship of those writings. Preoccupancy during the ages past is considered by infidels themselves a sufficient ground for belief. The

fact that those books exist has certainly been known from the age of the apostles to the present time, for men quoted extensively from them in the second century. The names they bear were in the possessive case then, and it is but fair to consider them the true owners.

Why are skeptics and infidels so partial among ancient books? They doubt the authorship of no ancient books unless they are written in favor of the religion of Christ. Will some wise one tell us why this strange inconsistency? O, it is an evidence of a wicked heart—that's all! all!!—ALL THERE IS OF IT!!!

Here are the dates of the books of the New Testaments, along with contemporary landmarks:

BOOKS.	AFTER PEN- TECOST.	CONTEMPORARY LANDMARKS.
1 Peter.....	16	Claudius Cæsar ruled from A. D. 41 to 54.
Galatians.....	18	
1 Thess.....	19	Romans settled in England between 41 and 54.
2 Thess.....	20	
1 Cor.....	24	Nero ruled from 54 to 68.
2 Cor.....	25	
1 Timothy.....	25	Paul and Peter were martyred at Rome in or about the year 63; 30 years after Pentecost.
Romans.....	25	
James.....	28	Persecution continues under Nero until the year 68. The satirist Juvenal, who lived under Nero, and his brother satirist Martial, both allude to the burnings of the Christians in pitched shirts.
Matthew.....	28	
Mark.....	28	
Philemon.....	29	
Collosians.....	29	
Ephesians.....	29	
Philippians.....	29	
Luke.....	30	Suetoneus, writing of what took place under Emperor Claudius, in 53, makes mention of Christ.
Acts.....	30	
Hebrews.....	30	
2 Peter.....	34	
2 Timothy.....	34	Galba, Otho and Vitellius rule from 68 to 69.
Titus, about.....	34	
Jude, about.....	34	Christians have peace from 68 to 95.
Epistles of St. John		
1, 2, 3.....	40	Jerusalem was destroyed in the year 70.
Revelations of Jesus		
Christ to John....	64	Vespasian rules from 69 to 79.

CARLYLE'S ESTIMATE OF THE BOOK OF JOB,
IN HIS OWN WORDS.

"I call the book of Job, apart from all theories about it, one of the grandest books ever written with a pen. One feels, indeed, as if it were not Hebrew—such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book! All men's book! It is our first, oldest statement of the never-ending problem of man's destiny and God's ways with him here on this earth, and all in such free, flowing outlines, grand in its simplicity and its epic melody and repose of reconciliation! There is the seeing eye, the mildly understanding heart. So true every way; true eye-sight and vision for all things—material things no less than spiritual; the horse—'thou hast clothed his neck with thunder;' 'he laughs at the shaking of the spear!' Such living likenesses were never since drawn. Sublime sorrow! Sublime reconciliation! Oldest choral melody, as of the heart of mankind! So soft and great, as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit." (Dr. Cotton's Scrap-Book.)

WHAT I LIVE FOR.

"I live to hold communion
With all that is divine,
To feel there is a union
Between God's will and mine;
For the cause that lacks assistance,
For the future, in the distance,
For what'er is good and true,
For all human hearts that bind me,
For the task by God assigned me,
And the good that I can do."

THE MOLECULE GOD.

AIR—*The Fine Old English Gentleman.*

[To be sung at all gatherings of advanced "siolists" and "scientists."]

We will sing you a grand new song evolved from a 'cute young pate,
Of a fine old Atom-Molecule of prehistoric date;
In size infinitesimal, in potencies though great,
And self-formed for developing at a prodigious rate—
Like a fine old Atom-Molecule,
Of the young world's proto-prime!

In it slept all the forces in our cosmos that run rife,
To stir creation's giants or its microscopic life;
Harmonious in discord and co-operant in strife,
To this small cell committed the world lived with his wife—
In this fine old Atom-Molecule,
Of the young world's proto-prime!

In this autoplasmic archetype of protean protein clay
All the human's space has room for, for whom time makes a day,
From the sage whose words of wisdom prince or parliament obey,
To the parrots who but prattle, and the asses who but bray—
So full was this Atom-Molecule,
Of the young world's proto-prime!

All brute life, from lamb to lion, from the serpent to the dove,
All that pains the sense or pleasure, all the heart can loathe or love;
All instincts that drag downwards, all desires that upwards move
Were caged, a "happy family," cheek-by-jowl, and hand-in-glove,
In this fine old Atom-Molecule,
Of the young world's proto-prime!

In it order grew from chaos, light out of darkness shined,
Design sprang by accident, law's rule from hazard blind;
The soul-less soul evolving—against, not after kind,
As the life-less life developed, and the mind-less ripened mind,
In this fine old Atom-Molecule,
Of the young world's proto-prime!

Then bow down mind to matter; from brain fiber, will, withdraw;
Fall man's heart to cell ascidian, sink man's hand to monkey's paw;
And bend the knee to Protoplast in philosophic awe—
Both Creator and created, at once work and source of law.
And our Lord be the Atom-Molecule,
Of the young world's proto-prime!

PUNCH.

Scientific and Religious Journal.

VOL. I.

SEPTEMBER, 1880.

No. 9.

THE DIVINITY OF OUR RELIGION AS CONCEDED BY ITS ENEMIES.

Voltaire says, "I am ever apprehensive of being mistaken ; but all monuments give me sufficient evidence that the polished nations of antiquity acknowledged a supreme God. There is not a book, not a medal, not a bas-relief, not an inscription, in which Juno, Minerva, Neptune, Mars, or any of the other deities, is spoken of as a creating being, the sovereign of all nature.

"On the contrary, the most ancient profane books that we have—Hesiod and Homer—represent their Zeus as the only thunderer, the only master of gods and men ; he even punishes the other gods ; he ties Juno with a chain, and drives Apollo out of heaven.

"The ancient religion of the Brahmins explains itself in a sublime manner, concerning the unity and power of God, in these words found in the 2d chapter of the Shastah, 'The Eternal, absorbed in the contemplation of his own existence, resolved, in the fullness of time, to communicate his glory and his essence to beings capable of feeling and partaking his beatitude, as well as of contributing to his glory. The Eternal willed it, and they were. He formed them partly of his own essence, capable of perfection or imperfection, *according to their will*. The Eternal first created Brahma, Vishna and Siva, then Mozazor and all the multitude of the angels. The Eternal gave the pre-eminence to Brahma, Vishua

and Siva. Brahma was the prince of the angelic army. Vishna and Siva were his coadjutors. The Eternal divided the angelic army into several bands, and gave to each a chief. They adored the Eternal, ranged around his throne, each in the degree assigned him. There was harmony in heaven.'

"The Chinese, ancient as they are, come after the Indians. They have acknowledged one only God. They have no subordinate gods. The Magi of Chaldea, the Sabeans, acknowledge but one supreme God, whom they adored in the stars, which are his work. The Persians adored him in the sun. The sphere placed on the frontispiece of the temple of Memphis was the emblem of one only and perfect God, called *Knef* by the Egyptians. The title of Deus Optimus Maximus was never given by the Romans to any but Jupiter." Voltaire adds, "This great truth, which we have elsewhere pointed out, can not be too often repeated. Jupiter was the translation of the Greek word Zeus, and Zeus a translation of the Phenician word Jehovah."—*Philosophical Dictionary*, vol. 1, pp. 374, 375.

Ever remember, that there is, in all the ancient theories of gods, the grand idea of one supreme God. Unbelievers keep this great truth out of sight.

R. Dale Owen says of Christ, "His character and his doings, as exhibited in the gospel biographies—are almost as marvellous as the system he gave to the world. They accord neither with his country nor with his time, nor—except as one illustrious example disclosing to us what man may be—with that human race with which, on a hundred occasions, he expressly identified himself. It were difficult in this connection, to improve on the words of an anglican olergyman, whose early death was a misfortune to the church he adorned. 'Once in the roll of ages, out of innumerable failures, from the stock of human nature, one bud developed into a faultless flower. One perfect specimen of humanity has God exhibited on earth. As if the life blood of every nation were in his veins, and that which is best and truest in every man, and

that which is tenderest and gentlest and purest in every woman, were in his character ; he is emphatically the Son of Man.' 'Christ is the crowning exemplar of the Inspired ; for he, while abiding among us, lived, more nearly than any other of God's creatures here, within sight and hearing of his future home. Therefore it is that his teachings are the noblest fruits of inspiration.'

A. J. Davis says : "He (Christ) was A TYPE OF A PERFECT MAN, both in physical and spiritual qualifications. His general organization was indeed remarkable, inasmuch as he possessed, combined, the perfection of physical beauty, mental powers and refined accomplishments. He was generally beloved during his youth for his great powers of discernment, his thirst after knowledge, and his disposition to inquire into the causes of mental phenomena, of the conditions of society, and of the visible manifestations of nature. He was also much beloved for his PURE natural sympathy for all who were suffering afflictions either of a physical or mental character—It is true that at the age of twelve years he was admitted to the presence of the learned doctors. There he manifested some of his powers of discernment, interior and natural philosophy, unsophisticated love, simplicity of expression, kindness of disposition, and universal sympathy and benovolence. These he displayed with all the naturalness and spontaneity resulting from the promptings of an uncorrupted and purely-organized spiritual principle."

Gregg, a Deist, says : "I value the religion of Jesus, as containing more truth, purer truth, higher truth, than has ever yet been given to man. Much of his teaching I unhesitatingly receive as, to the best of my judgment, unimprovable and unsurpassable—fitted, if obeyed, to make earth all that a finite and material scene can be, and man only a little lower than the angels. 'Not every one that saith unto me, Lord ! Lord ; * * * * * but he that doeth the will of my Father who is in heaven.' 'By their fruits ye shall know them ;' 'I will have mercy, and not sacrifice ;' 'Be not a slothful hearer only, but a doer of the

work ; 'Woe unto ye, Scribes and Pharisees, for ye pay tithes of mint, and anise and cummin, and neglect the weightier matters of the law, justice, mercy, and temperance, (faith left out.)

"*'The enforcement of purity of heart as the security for purity of life, and of the government of the thoughts, as the originators and forerunners of action.'* 'He that looketh on a woman, to lust after her, hath committed adultery with her already in his heart ;' 'Out of the heart proceed murders, adulteries, thefts, false witness, blasphemies ; these are the things which defile a man.'

"*Universal good-will toward men.*—'Thou shalt love thy neighbor as thyself ;' 'Whatsoever ye would that men should do unto you, that do ye also unto them, for this is the law and the prophets.'

"*Forgiveness of injuries.*—'Love your enemies ; do good to them that hate you, pray for them which despitefully use you and persecute you ; 'Forgive us our trespasses as we forgive those that trespass against us ;' 'I say not unto thee, until seven times, but until seventy times seven ;' 'If ye love them only that love you, what reward have ye ? Do not even publicans the same ?'

"*The necessity of self-sacrifice in the cause of duty.*—'Blessed are they which are persecuted for righteousness' sake ;' 'If any man will be my disciple, let him deny himself, and take up his cross daily, and follow me ;' 'If thy right hand offend thee, cut it off and cast it from thee ;' 'No man, having put his hand to the plough and looking back, is fit for the kingdom of God.'

"*Humility.*—'Blessed are the meek, for they shall inherit the earth ;' 'He that humbleth himself shall be exalted ;' 'He that is greatest among you, let him be your servant.'

"*Genuine sincerity ; being not seeming.*—'Take heed that ye do not your alms before men, to be seen of them ;' 'When thou prayest, enter into thy closet and shut thy door ;' 'When thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast.' All these sublime precepts need no miracle, no voice from the clouds, to recommend

them to our allegiance, or to assure us of their divinity ; they command obedience by virtue of their inherit rectitude and beauty, and vindicate their author *as himself the one towering perpetual miracle of history.*"—*Creed of Christendom*, pp. 318, 319.

"We hold that God has so arranged matters in this beautiful and well-ordered, but mysteriously-governed universe, that one great mind after another will arise from time to time, as such are needed, to discover and flash forth before the eyes of men the truths that are wanted, and the amount of truth that can be borne. We conceive that this is effected by endowing them, or by having arranged that nature and the course of events shall send them into the world endowed with that superior mental and moral organization in which grand truths, sublime gleams of spiritual light, will spontaneously and inevitably arise. Such a one we believe was Jesus of Nazareth, the most exalted religious genius whom God ever sent upon the earth ; in himself an embodied revelation ; humanity in its divinest phase, 'God manifest in the flesh,' according to eastern hyperbole ; an exemplar given in an early age of the world to show what man may and should become in the course of ages ; in his progress towards the realization of his destiny ; an individual gifted with a grand, clear intellect, a noble soul, a fine organization, marvelous moral intuitions, and a perfectly balanced moral being ; and who, by virtue of these endowments, saw further than all other men, 'Beyond the verge of that blue sky, where God's sublimest secrets lie.'"—*Creed of Christendom*, pp. 306,307.

We regard him * * as the perfection of the spiritual character, as surpassing all men of all times in the closeness and depth of his communion with the Father. In reading his sayings, we feel that we are holding converse with the wisest, purest, noblest being that ever clothed thought in the poor language of humanity. In studying his life we feel that we are following the footsteps of the highest ideal yet presented to us upon earth.

By the very next sentence Gregg's eulogy upon Christ be-

comes an eulogy upon the Old Testament. He says the Old Testament contained his teaching; it was reserved for him to elicit, publish and enforce it.—*Creed of Christendom*, pp. 300, 310.

“But it must not be forgotten that though many of the Christian precepts were extant before the time of Jesus, yet it is to him that we owe them; to the energy, the beauty, the power of his teaching, and still more to the sublime life he led, which was a daily and hourly exposition and enforcement of his teaching.”—*Gregg, C. C.*

Strauss allows that it was not possible that the early Christians should have looked upon Christ as their Redeemer and Mediator between God and men, if the apostles had not proclaimed this very doctrine; and the apostles could not have preached it if Jesus himself had not designated himself as the Redeemer from sin, guilt and death, and demanded faith in himself as a religious act. He asserts that the distinguishing features of the Christian church must be traced to Christ, his ministry and teachings about himself; that Christ claimed the power to secure peace to his followers. He also claims that the moral and religious character of Christ is above every suspicion, and unequalled in its kind. He says, “The purely spiritual and ethical conceptions of God as the ‘*only one*,’ he owed to his Jewish education, and, also the purity of his being. But the Grecian element in Jesus was his cheerfulness, arising from his *unsullied mind*.” Again he says, Jesus, by cultivating a frame of mind that was cheerful, in union with God, and embracing all men as brethren, had realized the prophetic ideal of a New Covenant with the heart inscribed law; he had to speak with the poet, received God into his will; so that for him the Godhead had descended from its throne, the abyss was filled up, all fear was vanished. His beautifully organized nature had but to develop itself to be more fully and clearly confirmed in its consciousness of itself, but needed not to return to begin a new life.

Gregg, the Deist, after presenting Jesus as the “one towering, perpetual miracle of history,” says, “Next in perfection

come the views which Christianity unfolds to us of God in his relation to man, which were probably as near the truth as the minds of men could in that age receive. God is represented as our Father in heaven, to be whose especial children is the best reward of the peace-makers, to see whose face is the highest hope of the pure in heart, who is ever at hand to strengthen his true worshipers, to whom is due our heartiest love, our humblest submission, whose most acceptable worship is righteous conduct and a holy heart, in whose constant presence our life is passed, to whose merciful disposal we are resigned by death. His relation to us is alone insisted on. All that is needed for our consolation, our strength, our guidance, is assured to us. The purely speculative is passed over and ignored." It may be that the prospect of an "exceeding, even an eternal weight of glory" may be needed to support our frail purposes under the crushing afflictions of our mortal lot. It may be that, by the perfect arrangements of Omnipotence, the sufferings of all may be made to work out the ultimate and supreme good of each. He next makes this grand concession: To the orthodox Christian, who fully believes all he professes, cheerful resignation to the divine will is comparatively a *natural, an easy, a simple thing*. To the religious philosopher (meaning such as himself) it is the highest exercise of intellect and virtue. The man who has realized the faith that his own lot is so regulated by God as unerringly to work for his highest good—with such a man, resignation, patience, nay cheerful acquiescence in all suffering and sorrow, appear to be in fact only the simple and practical expression of his belief. If, believing all this, he still murmurs and rebels at the trials and contrarieties of his lot, he is of the childishness of the infant which quarrels with the medicine that is to lead it back to health and ease.

Huxley says: "The belief that the divine commands are identical with the laws of social morality has left infinite strength to the latter in all ages. The lover of moral beauty, struggling through a world full of sorrow and sin, is surely as

much the stronger for believing that sooner or later a vision of perfect peace and goodness will burst upon him, as the toiler up a mountain for the belief that beyond crag and snow lie home and rest."—*Modern Symposium*, page 250,1.

Baldwin Brown, of the Liberal School, speaking of a very singular effort of Mr. Harrison, says: "I rejoice in the passionate earnestness with which he lifts the hearts of his readers to ideals which it seems to me—that Christianity which as a living force in the Apostles' days turned the world upside down, that is right side up, with its face toward heaven and God—alone can realize for man. I recall a noble passage written by Mr. Harrison some years ago: 'A religion of action, a religion of social duty, devotion to an intelligible and sensible head, a real sense of incorporation with a living and controlling force, the deliberate effort to serve an immortal humanity—this, and this alone can absorb the musings and the cravings of the spiritual man.' A. J. Davis speaking of the first century, says: 'Jesus Christ and his apostles were at this time establishing the only true religion.'"

Now, I wish to say a few things in view of all that I have given from the opposite side. And first, as it is the part of science to find a cause for every effect, we will look after the causes as given by those men who reject the essential divinity of the religion of Christ, and also look after the strength or weakness of their cause, as the case may be:

1. What is the cause of the character they ascribe to the Christ? We will begin with the Deist Gregg. He claims that God has endowed men differently—has endowed some with brains so much larger and finer than those of ordinary men as to enable them to see and originate truths which are hidden from the mass; and that when it is his will that mankind should make some great step forward, should achieve some pregnant discovery, that is, discovery loaded with benefits to our race, he calls into being some cerebral organization of more than ordinary magnitude and power, as that of David, Isaiah, Plato, Shakespeare, Bacon, Newton, Luther, Pascal. *Here we discover the cause of the superior character*

of *Christ as a teacher*, which is assigned by all the leading spirits in modern unbelief, viz: a finely endowed cerebral organization, and a Jewish education; these are constantly presented as sufficient to meet the scientific demand for the cause of his life and teachings, *or the cause of Christianity*. But there is a scientific demand lying behind all this, viz: what is the cause of this fine cerebral organization, which was so wonderful as to produce the most wonderful character of all ages? The answer, given in the clear-cut words of all except Atheists, who say there is no God, is *this*, "The allwise disposer of all things sends just such men into our race, when any great step forward is necessary to be made—that he endows them with direct reference to the discoveries and achievements to be made. So the great cause, after all, is, upon their own showing, the will and power of God; for if he endowed him, as they claim, with direct reference to his teachings and achievements, it follows of necessity, that he willed that those very teachings and achievements should not only be made, but be made just when they were, and just as they were; so Christianity finds its origin in God, and is a manifestation from God, according to the showing of *Gregg* and *Strauss*. For Strauss will have it that the finite must not be separated from God. But you must remember that Strauss is a Pantheist, and that he, as such, claims that the infinite, or God, who with him is not a person, but *all-pervading* life, receives the finite into itself, and so it becomes a part of the idea of the Godhead; in such a manner, however, that it is not peculiar to Jesus alone, but to humanity as such. So Strauss reaches the same thought that Gregg expresses—so far as the relation of Christ to Godhead is concerned. While he and Strauss differ upon the subject of the Godhead, one being a Deist and the other a Pantheist, they find their agreement in naturalism, that is to say, they account for the Christ character upon the score of his being more finely organized and endowed by relation to the Godhead; Gregg claims that this is attributable to an all-wise Godhead, and Strauss claims that it is attributable to the all-pervading life, or Pantheistic Godhead,

and both include as a second cause of his character his education.

We then systematize as follows: first, the Deist who accepts the character of Christ as exhibiting a superior life. His first cause for the existence of Christianity is the fine organization of Christ. His second cause is his education. The pantheist has it as follows: first cause for the existence of Christianity, the fine organization of Christ. Second cause, his education; both, however, must find a cause *behind* that fine organization, and that cause, they claim, is the Godhead, however much they may differ about that Godhead.

This relation between Christ and the true Godhead is the fundamental article in the Christian religion, and becomes at once, by common agreement, the first great cause of the origin and existence of the Christian religion. No Pantheist, or Deist, or Naturalist gets away from this conclusion without avowing Atheism. What does it amount to? Answer: *Christianity is of God*. The reason is this, the fine cerebral organization of Christ was of God. Hence we have it, first cause, God; second cause, Christ; effect, Christianity. Common admission, Christ is the grandest character, the purest life, the finest teacher, finest organization ever yet given to the race. The Christian says, *Amen!* But science must find a cause for every effect. What was the cause of the teachings of the apostles, whose sincerity was such that they died for their religion? Well, Strauss says, It is inconceivable that they should have done it if Jesus himself had not designated himself as the Redeemer from sin, guilt and death, and required faith in his person as a religious duty, claiming the power to secure peace in the Holy Spirit. According to Strauss, we have this arrangement:

First, the infinite—the Godhead took the finite Jesus into itself.

Second, he was above suspicion—the finest, purest specimen of all ever known among men. A. G. Davis, R. D. Owen, Renan and Gregg, and Tom Paine, and a host of others

in unbelief say *Amen!* Gregg says God sent him, and sent him to do *just that* which he did do. Strauss says, He taught his disciples, and they consequently taught the world.

OUR INDEBTEDNESS TO REVELATION.

THE TEN SCEPTICS IN COUNCIL—No. 3.

BY P. T. RUSSELL.

Christian. Gentlemen ; I am happy to meet you again. Be seated. Have you weighed the matter I gave you in our last interview? If you have, I would like to hear your objections, if you have any.

Reason. We think we have some valid objections. First, we are satisfied that your position is unscientific, although it is ingeniously taken. Among scientific men it is conceded that nature reveals her own birth, and declares her creation. Now, if it is true that Nature *herself* tells the history of her origin, then your idea that God the creator told this, is to us unreasonable, for there is no need of the same story being told to the same auditors by two different parties ; so we must regard your position as untrue.

Christian. Are you sure that Nature ever gave the history of her origin, of her birth? do you read it in the book of Nature, or does she tell it vocally?

Reason. Tell it vocally? No! Nature has no power of speech! She wrote the history of her origin upon the pages of her own book, and the eye of the Scientist reads it there.

Christian. Are you certain of this? how was she qualified to do so? Could you write the history of your origin, of your birth, without the aid of some one older than yourself? Did you have the powers of observation in active exercise, watching every movement among the causes that brought you into being? Now, if man could not be an eye-witness to his own

origin, upon this planet of ours, was there anything else in nature that could be, and so gave that history, which you know, you could not? Is it not possible that you have obtained your intelligence from another source—from what I call the revelation of the Creator? May it not be true that you have thus borrowed your information, and falsely credited it to Nature? If you found it in the book of Nature and read it there, you can tell me on what page it is written? will you do this so that I may read it too?

Reason. Read it there, and on some certain or well-known page! Really, you are very captious. This great truth is on every page; the whole face of Nature declares it; I can not tell you anything about the page.

Christian. There is a German maxim which, translated into English, reads, "The clear is the true." The natural converse of this German proposition is this: The truth of the ambiguous is very doubtful. This leaves your claim in a very suspicious condition, if it does not brand it with falsehood. Again, you say it was written in the book of Nature. By whom was it written? A book can not write itself. Nature, or the material universe, neither did nor could write it, for she has no power of action, inertia being her property. She might be acted upon. I can write upon this sheet, but it can not write upon itself. If it is written upon it is *self-evident* that a foreign power has done it. So Nature, being the aggregate of everything, can not move without the hand of a foreign power moving her. I suppose you are now ready to ask, "Is it not a scientific truth that matter is eternal?"

Reason. Yes, we are satisfied that matter is uncreated, and hence eternal. The idea that something was made of nothing might do for the dark ages, but it will not stand the test now. The penetrating eye of the scientist has exploded that dream.

Christian. I am glad to hear you speak thus with confidence, and yet the sequel may show that you are the dreamer. Science, falsely so called, has declared matter eternal. True science contradicts this. "None of the processes of Nature, since the time when Nature began, have produced the slight-

est difference in the properties of any molecule. We are therefore unable to ascribe either the existence of the molecules, or the identity of their properties, to the operation of any of the causes which we call natural. The quality of each molecule gives it the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent."—Prof. Clark Maxwell, lectures delivered before the British Association, at Bradford, in *Nature*, vol. 8, p. 441.

Prof. Maxwell is a star of first magnitude among British scientists; he has made a specialty of molecular organizations. No real scholar would dare to risk his standing by disputing the conclusion of Prof. Maxwell. An idea that is shut out by matter of fact discoveries will not be made the basis of an argument by any scholar who has not been taking a "Rip Van Winkle sleep" while the rest of the world has been advancing. The great improvements resulting in the astonishing increase of power has enabled us to closely examine the smallest known particles of matter, molecules. And under the best glasses, these give every possible indication of being a created, or manufactured article.

Thus, the latest and most grand discoveries in this field of science do unequivocally confirm the declaration of Moses in Gen. 2: 3, where, according to the Hebrew in which he wrote, speaking of the creation of all things, he gives us this idea, "Which God created to make." See marginal reading, Gen. 2: 3. Hebrew scholars tell me this is the correct reading. The word, rendered, "and made," is in the infinitive mood, and hence should read, "to make;" also, that the word rendered, "created" is the proper term by which to indicate the producing cause. This, then, is the thought presented by both of our witnesses, *i. e.*, by Moses and science. Moses says God created the material to make globes, or worlds. The material was molecular, and science declares that every molecule gives every possible indication of being manufactured or created. So, true scientific discoveries have so completely vindicated the Mosaic cosmogony that it leaves no chance for any, outside of three classes, to object. For two

of these classes I am not writing, viz., the cowardly and the dishonest. To do this would be "casting pearls before swine." But for the ignorant I send this on its mission. Read and digest. In my next I will demonstrate the divine origin of language and religion. Till then, farewell.

INFIDELS IN A LOGICAL TORNADO.

There is nothing but matter. Matter is eternal. Therefore all things are eternal. Does this have the right ring? It must be so if infidel materialism be the true philosophy. And if it is so we are all deceived; for universal conscience, and universal language, are both against it.

If there is anything that is not eternal there was a time when it began to be, it was created in some way, intelligently or by accident. If intelligently, the Bible idea is, and *must be* correct. If without an intelligence it was not, and could not be by evolution, for creation by evolution could not, and can not be; because that which is not in a thing can not be evolved out of it, unless you can get more out of a thing than there is in it; which is absurd. So evolution is a negation of the doctrine of a creation. And the doctrine that there is nothing but matter, and that matter is eternal, is a denial of creation by intelligence or otherwise. The infidel says, life began to be; for there was a time when there was no life. But they say matter is eternal. And life is not eternal. Therefore life is not matter. Gentlemen, will you get away with this conclusion? The opposite is equally fatal to the materialistic theory. Thus, matter is eternal. There is nothing but matter. Therefore life is eternal. Can you get this conclusion out of, or away from logical deductions?

But infidels say, "Life is a property of certain elements of matter." Very well; can you separate things and their properties? Can you get them so far apart as to hold the one class—things—to be eternal, and the other class—properties—not?

Your philosophy of spontaneous generation of life says, Yes, yes, there was a time when it began to be, and it was spontaneously generated, of course it was. Very well; there is nothing but matter. Matter did not begin to be; it is eternal. Life began to be, therefore it is not matter; otherwise it is eternal according to infidel logic, unless you take the position that life is *nothing*!

Matter is eternal.

That which began to be is not eternal.

Mind began to be;

Therefore, mind is not eternal.

Very well; let's look at it once more.

Matter is eternal; it did not begin to be.

Mind is not eternal; it began to be;

Therefore, mind is not matter.

Where, gentlemen, O where will you place mind? is it also nothing?

That which began to be was created.

Life and mind, both, began to be;

Therefore, life and mind were created.

Question. Were they the effects of an inadequate cause? Inanimate and unintelligent nature would not be an adequate cause. Did these do more than animated intelligence can do? Gentlemen of skeptical proclivities answer.

If so, is this not evolution backwards? Is it not retrogression, or development at the expense of the loss of power to rise to the plane of unintelligent mind and life evolving nature? Do you say, organic life does evolve organic life and mind. From a state of death? Without antecedent life and mind being drawn upon? Come, gentlemen; how is this? You say inanimate Nature produced life and mind without the previous existence of either; can you duplicate that feat with your power? If you can't are you not below the inanimate Nature which did it for the first time? Can inanimate forces do more than living intelligent Nature? Do you say no! Then demonstrate the philosophy of spontaneous generation of life, and show yourself A GOD.

An effort to produce organic life without antecedent life, or where it is not, is an effort to create organic life. The efforts of unbelievers to produce organic life by spontaneous generation, is an effort to produce organic life where it is not. Therefore the efforts of unbelievers to produce organic life, by spontaneous generation, is an effort to create organic life.

An effort to create organic life where it is not is an effort to rise into the character of a God, and show one's self the equal of God. But why should this effort not be made? If unintelligent dead matter has performed the feat, without wisdom or design, why should it not be performed by living intelligent Nature? Gentlemen, demonstrate your theory. Do you say, we have given up all hope of witnessing its demonstration? Well, well, has any man ever witnessed it? You say no. Then it is not certain knowledge. Science is certain knowledge. Therefore spontaneous generation of life and intelligent being is not science. Now, gentlemen, don't prostitute science at the shrine of your nonsensical guessing any more. Throw your guessing to one side and acknowledge God like wise men, and be no longer foolish.

Do you say life was always in matter? "Then we must conclude that it is in matter in the same sense in which all other corporeal qualities are in bodies, so as to be divisible together with it, and some of it be in every part of the matter." This is ancient Hylozoism.

On the other hand, the "Stoical Atheists supposed there was one life only in the entire mass of matter, after such a manner, as that none of the parts of it by themselves should have any life of their own." Now, according to this Stoical theory, "life is no corporeal quality or form, but an incorporeal substance." There are, really, but two sorts of Atheism which have been in any thing like extensive notice. First, "Such as claim that life is essential to matter, and therefore *ingenenerable* and *incorruptible*." Second, "Those who claim that life and everything, besides the bare substance of matter, or extended bulk, is merely accidental, generable, or corruptible, rising out of some mixture or modification of matter."

Is life, perception and understanding essential to matter, as such? Is senseless matter perfectly wise, without consciousness? Such is Hylozoism, and it is outrageous nonsense. Very few men ever had credulity enough to receive and appropriate it. This form of Atheism was a forlorn and abandoned thing, without form or systemization, for centuries gone by—and it has few—very few— votaries, even now. The second kind of Atheism “is that of a true notion of body, that it is nothing but resisting bulk,” associated with atomic physiology, which is an old theory resurrected of late, and displayed anew, with a *show* of deep philosophy and wisdom. “But that mind and understanding itself sprang from senseless nature and chance, as a mere accident, or from the unguided and undirected motions of matter, is also nonsensical, and utterly absurd. Were there infinite atoms in mutual rencounters, dashing and striking against each other? Did these atoms, devoid of sense and life, with their reflections and repurcussions, their cohesions, implexions, and entanglements, their scattered dispersions and divulsions, produce life and intelligence? If so, we will call it by the name of chance. Hear this, O, ye scientists, there is but one choice, and that is between *God* and *chance*!

The chance theory is that “infinite atoms of various sizes and figures, devoid of life and sense, moving fortuitously from eternity in infinite space, and making successive encounters and various implexions and entanglements with one another, produced first a confused chaos of these omnifarious particles or atoms, which, jumbling together with infinite variety of motions by the tugging of their different and contrary forces, hindered and restricted each other until, by joint conspiracy, they conglomerated into a vortex or vortexes, where, after many convulsions and evolutions, molitions and essays, in which all manner of tricks were tried,” without design, “they *chanced* in length of time to settle into the form and system of things known as earth, air and fire, sun, moon and stars, plants, animals and men;” so that senseless atoms unconsciously moved

themselves, although dead as grains of sand, and kept up the motion until, without any *living substance* underlying, and adequate to produce motion, all things so beautifully arranged sprang into life and being. O, ye stars, what is the magnitude of an infidel's credulity? What is there which he can not believe? It is no longer to be set down that he is a reasonable man. "The fool saith in his heart there is no God." There is a grand relation between the eternal spirit and that eternal substance which lies behind and underneath all that is, and that relation is the relation between the "King Eternal" and that over which he presides and which he controls. So out of nothing nothing comes.

RELIGIOUS HYSTERIA, OR GETTING INSTANTANEOUSLY CONVERTED.

BY GEORGE HERBERT CURTEIS, M. A.,

Late Fellow and Sub-Rector of Exeter College, Principal of the Litchfield Theological College, and Prebendary of Litchfield Cathedral.

I fear it is impossible to deny, that in the early part of the eighteenth century—amid the general coldness, languor, and want of enthusiasm which characterized that effete epoch—"the Church of England, as well as all the dissenting bodies, slumbered and slept." At this epoch, the Puritans were buried, and the Methodists were not born. The Bishop of Litchfield, in a sermon delivered in 1724, said, "The Lord's Day is now the Devil's market day." In Litchfield Cathedral Library is a copy of Dr. Balguy's Sermons, delivered in 1748, containing on the fly-leaf an autograph remark by Bishop Bloomfield. It is in these words, "No Christianity here." It is said of that period of time, by a noted minister of the Church of England, that a dry rationalism had taken possession of the church, and that all the powers of her best intellects were engaged in hot contests with Deists and Uni-

tarians; that an equally dry morality and stoical praise of "Virtue" formed the chief part of the exhortations from the pulpit. It was just in these times that the causes of the reformation of John Wesley sprang into being. Seven biographies of John Wesley have already been written, and the subject seems far from being exhausted even yet. As usual in such cases it is the earlier publications which take the more sober view of his character and history; while those of a later date surround their hero with a halo of extravagant admiration. Alexander Knox, a personal friend of Wesley's, thus writes of him: "How was he competent to form a religious polity so compact, effective and permanent? I can only express my firm conviction that he was totally incapable of preconceiving such a scheme. * . * . That he had uncommon acuteness in fitting expedients to conjunctures is most certain; this, *in fact*, was his great talent." (*Letter appended to Southey's Third Edition*, 2, p. 428.) Methodism, at the first, sprang up simply as a revival.

Half a century ago a distinguished Wesleyan wrote as follows: "Though Methodism stands now in a different relation to the establishment than in the days of Mr. Wesley, *dissent* has never been professed by the body—and for obvious reasons: (1) A separation of a part of the society from the church has not arisen from the principles assumed by the professed Dissenters, and usually made so prominent in their discussions on the subject of establishments. (2) A considerable number of our members are actually in the communion of the Church of England to this day. (3) To leave that communion is not, in any sense, a condition of membership with us." (R. Watson's *Observations*, p. 156.)

"What may we reasonably believe to be God's design in raising up the preachers called Methodists? Not to form any new sect, but to reform the nation, particularly the church; and to spread scriptural holiness over the land." (*Large Minutes of Conference, 1744-89, Qu. 3.*) In the same, Qu. 45, we have this answer: "We are not seceders, nor do we bear any resemblance to them. We set out upon quite opposite

principles." Southey says: "Wesley had now proposed to himself a clear and determinate object. He hoped to give a new impulse to the Church of England, to awaken its dormant zeal, infuse life into a body where nothing but life was wanting, and lead the way to the performance of duties which the church had scandalously neglected." (Southey's Life, p. 193, ed. Bohn.)

Mr Curties says: "A disastrous period of Wesleyanism opened with John Wesley's voyage to America, in 1735. It was a mission nobly undertaken, at the instance of Dr. Burton, of Corpus College, and of the celebrated mystic, William Law; and its purpose was twofold; first, that of ministering to the settlers in Georgia, and then of evangelizing the neighboring tribes of red Indians. (Southey's Life, p. 47). But its results were far different from those which either Wesley, or those who wished him well, could have anticipated. For not only were his services for the settlers rejected, and his mission to the Indians a failure. (R. Watson's Life, p. 38.) On his voyage out he had fallen in with twenty-six Moravian fellow-passengers, on their way from Germany to settle in Georgia; and they spoilt all. On his as yet unsettled, enthusiastic, self-dissatisfied frame of mind, the spectacle of their confident, tranquil, yet fervid piety, fell like a spark on tinder. He writes, in his journal, now first begun, 'From friends in England I am awhile secluded; but God hath opened me a door into the whole Moravian Church.' Here, Wesley learned, and took in, the doctrines of Peter Bohler, the Moravian, who taught thus: First, when a man has a living faith in Christ, then he is justified. Second, this living faith is *always given in a moment*. Third, in that moment he has peace with God. Fourth, which he can not have without knowing he has it. Fifth, and being born of God he sinneth not. Sixth, and he can not have this deliverance from sin, without knowing that he has it. (Southey's Life, p. 113.)

Such is the origin of the Methodist tenet "that there is a swift and royal road, not only for some men, but for all men, by which the highest spiritual things may be reached at a

bound." Under such an impression John Wesley set about realizing an instantaneous and sensible conversion. If a man under high mental excitement is looking for such a thing to occur, something will take place sooner or later that will answer the expectation. So, on Wednesday, May 24, 1738, about nine o'clock in the evening, at a society's meeting in Aldersgate street, Wesley persuaded himself that he had felt the desired transition and had passed—from what, to what? In the answer to that question lies the whole doctrinal difference between modern Methodism and the Church of England. Stevens, in his history of Methodism 1, 108, says, Methodism owes to Moravianism special obligations: (1) It introduced Wesley into that regenerated spiritual life, the supremacy of which over all ecclesiasticism and dogmatism it was the appointed mission of Methodism to reassert. But a still stranger event occurred in John Wesley's life, which contributed still farther to darken and confuse his teaching at this critical period of his career. He had been carried away by his love of the Moravians so far as to take a long journey, and to visit the headquarters of their communion at Hernhutt, in Saxony. There he had been an honored guest at the retreat which the enthusiast Count Zinzendorf had carved out of his estate for these hunted Bohemian followers of Huss and Wickliff. But he had returned home, after a brief residence among them, as Luther returned from Rome, not a little shaken in his allegiance to their system. Indeed, shortly afterwards he broke from them entirely; set up a sort of English Moravianism of his own, and organized it with "bands" and "class-meetings" on the Moravian model. But his feelings as a churchman revolted against their ultra-spiritualism; repudiated their doctrine that sacraments and outward means were nothing, and protested that a man must do something more than wait, in quietude, until the influx of God's spirit came upon him, and filled, like a rising tide, all the sluices and channels of his soul. But no sooner had this unquiet soul emancipated itself from one foreign influence than it was warped out of its true course by another. *Ger-*

man mysticism had done its work on him, and its doctrine of regeneration into God's kingdom by an interior convulsion of the mind had left its mark upon Wesleyanism for all future time. But just as this extravagance seemed likely to subside, and to be absorbed amid the healthier atmosphere of an English churchman's common sense, most unhappily a strong breath of *French fanaticism* suddenly set across his path, from quite another quarter. And the singular phenomenon now presented itself of an epidemic religious-hysteria commingling with, and emphasizing into lamentable extravagance, all the most dangerous features of the Methodist-Moravian doctrine about the new birth. So wonderfully is all the world connected together ! * * * *

These French "convulsionists," who had, just before this time, brought their curious mental malady with them into England, were refugees from the atrocious *dragonnades* of Louis the XIV. Maddened by his abominable and relentless persecutions, deprived by his autocratic edicts of all that life held dear, robbed of their children at the sweet age of seven years old, broken on the wheel, hunted among the mountains of the Cevennes, beggared, insulted, tortured, massacred—what wonder that these poor Protestants lost the balance of their mental powers and engendered a hysterical disease? The disease is (I believe), under its strangely mutable forms, well known to medical science, though science has never yet been able to probe all its mysterious depths. Its seat is, apparently, the great nervous ganglia of nutrition, which lie in the center of the body, and whose strange sympathetic action with and upon the brain has led to all the popular notions about the heart and neighboring organs being the seat of various impassioned feelings. Suffice it, however, at present, to observe that the phenomena which this extraordinary and infectious disease presented had sufficed to cheer the faith and animate the ardor of the Calvinists in the Cevennes against Rome.

The Cevennes is a range of mountains in the south of France, divided into N. and S. * * a wild rugged

country, and the abode of many Protestants, who here maintained themselves against the persecutions of their enemies. (See *Cavalier Jean*). Such, in fact, were the causes of the extasies or irregular inspirations; the want of spiritual guides and schools, spoliation, suffering, liability to torture, and constant apprehension of the galley or the gibbet, the minds of these unfortunate creatures became excited. * * *

This religious enthusiasm began in Vivarais, an old territory of France, in Languedoc, on the Rhone, with the dragonnades and the revocation, repeal of an edict, about the year 1686.

A practical proof of the morbid power of the emotions and passions is found in the frequent occurrence of *psychopathitis* in times when all the elements of social life are in a state of fermentation. In and after revolutions sudden changes of fortune produce a thousand cases of mental disorder.

The very same disease broke out among the Romanists themselves, at Port Royal, in 1729. In the previous century it had thrown whole nunneries near Bordeaux into wild confusion. In the sixteenth century it was known in Italy as the "Dancing Mania," or Tarantism. At the close of the fifteenth century *Tarantism* had spread beyond the borders of Apulia. * * *

The number of those affected by it increased beyond all belief. Inquisitive females joined the throng and caught the disease from the mental poison which they eagerly received *through the eye*. * * *

Foreigners of every color and race were, in like manner, affected by it. Neither youth nor age afforded any protection; so that even old men of ninety threw aside their crutches, and joined the most extravagant dancers. * * * Subordinate nervous attacks were much more frequent during the seventeenth century, than at any former period. (Hecker, *Epidemics of the Middle Ages*, pp. 107-115, Engl. Trans.)

During the Middle Ages it appeared in Germany. It was a convulsion, which in the most extraordinary manner infuriated the human frame; * * * and was propagated by the *sight* of the sufferers. They continued dancing,

for hours together, in wild delirium, until at length they fell to the ground in a state of exhaustion. They then complained of extreme oppression, and groaned as if in the agonies of death. * * * They were haunted by visions, and some of them afterwards asserted that they had felt as if immersed in a *stream of blood*, which obliged them to leap so high. George Fox, Journal 1, p. 100: "The word of the Lord came to me again. * * * So I went up and down the streets crying, Woe to the bloody city, Lichfield! And there seemed to me to be a channel of blood running down the streets, and the market-place appeared like a pool of blood." In Germany it was called St. John's or St. Vitus's dance. And long before its first appearance in that precise form, in 1374, it had, no doubt, been the real secret of the bacchanalian orgies among the Greeks, and of the frantic, dervish-like gestures and cuttings with knives and lancets which we read of among Asiatic races. In our own day and country (thank God) these extraordinary and degrading spectacles are scarcely to be seen.

But the disease still lurks among the superstitious Christians of Tigre in Abyssinia; in Siberia; among the revivalists of Ireland and America; and (in a very mild form), among the ignorant Welsh Methodists,—who are on this account popularly called "Jumpers." Now it so happened that these poor hysterical French refugees had arrived in great numbers in London, and had also visited Bristol, shortly before the critical year 1739,—when the excitable George Whitfield landed from America, and John Wesley returned home from Germany. Men's thoughts were then full of the (so called) "French prophets." A new religious enthusiasm was floating in the atmosphere, and it only needed the impulse of some exciting preaching, and the mental tension which is always produced among expectant and heated crowds, to generate infallibly an outbreak of this unaccountable and infectious malady. Such an occasion soon presented itself. In February, 1739, Whitfield, for the first time, preached in the open air, at Kingswood, near his native place, Bristol, to the wild

and lawless colliers of the then *Black Country* of England. In the May following he persuaded John Wesley to join him there, and to imitate his example. And then, for the first time, *religious hysteria* began to manifest itself in England. Men and women of all ages fell down in convulsions, and cried aloud for mercy. And honest John Wesley said, "I am persuaded that it is the devil tearing them as they are coming to Christ."—*Wesley's Journals*.

THINGS HARD TO BELIEVE.

BY D. H. PATTERSON.

"For myself I still live and doubt. You know I can't believe everything. There are so many things hard to believe—I can't see them."

So wrote an honest, intelligent young man, who was standing on the verge of infidelity. Nor is he alone in his doubts. Many persons will not accept the Bible on account of its mysteries or miracles. To doubt seems to be as natural as to believe. Sir Wm. Hamilton says: "Philosophers have been unanimous in making doubt the first step in philosophy." When Paul says, "Prove all things," he tells us doubt a thing until it is tested. To doubt is not necessarily a fault, but to continue in doubt is blameworthy. If we are doubtful about a thing it is our duty as intelligent beings to examine the testimony concerning it, and so end our doubt. But shall we reject a thing because it is hard to believe? If the Bible had nothing in it hard to comprehend we would not be likely to accept it as divine in its origin; because the mind that comprehends a matter is no more limited, in regard to that matter, than the mind that conceived it. Consequently, if we could comprehend everything in the Bible there would be no divinity of infinite attributes about it to contrast with the limited powers of human nature. Its miracles are proof of its divine origin.

If you leave the Bible, to what will you go? Are all things hard to believe in the Bible? Does a man's believing power rest upon flowery beds of ease in the teaching of infidelity? In the so-called realms of free-thought is there nothing hard to believe? Will it no more be said that—

“Not a truth has to art or to science been given,
But brows have ached for it, and souls toiled and striven?”

Rejecting the Bible, you must either accept Deism or Atheism. Deism admits the existence of a God of infinite power and intelligence. A Deist need have no trouble in believing a miracle. The question with him is not, can God work miracles, and thereby reveal himself to man, but has he done it. Reason teaches us that intelligent design characterizes every act of God. Which theory ascribes the more intelligence to God—the Deist's or the Christian's?

It is universally conceded that man has a worshipping nature. This is evinced by the almost universal idolatry of past ages. Would an act of wisdom reveal to man the true object of worship? Man has a conscience which smites him for his wrong doing, and approves him for his well doing. Would wisdom and love tell him what is right? Or would such attributes allow him to remain in ignorance of his duties? Man has a desire for eternal life; would Deity prepare a place of happiness for him and not reveal the fact to him, that he might better prepare for it, and enjoy the hope of it? Man has a desire for the knowledge of his origin, and for a knowledge of the attributes of his God; would an intelligent being create him with these desires and refuse to gratify them?

Surely there are some things in Deism hard to believe. Deism allows that man has in his nature this empty bucket, which is not to be filled during his stay in this world, *if it shall ever be!* Nor are these all the hard things which Deists ask me to believe. He wishes me to believe that the history of the Nazarene is legendary, that he was a fanatical enthusiast. Some Deists have refused to believe so hard a thing as this.

Yet I am asked to believe, in addition to this, that he, Christ, "has become," as Renan says, "the corner-stone of humanity so entirely, that to tear his name from the world would be to rend it to its foundations." I am asked, also, to believe, with Renan, the prince of Deists, that, "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus." I am asked, with this same Renan, to "place the person of Jesus on the highest summit of human grandeur." Is it not hard to believe all this about Jesus, and at the same time believe that he gave to the world a false religion? Truly there are many things hard to believe—"I can't see them!"

I can not believe that "the passion of an hallucinated woman gave to the world a resurrected God." I can not believe that his legend was the fruit of a great, altogether spontaneous conspiracy. A conspiracy implies conspirators; and I can not believe that the apostles were such outrageous fools as to make a conspiracy, and work so zealously in it, and cling so firmly to it, when it promised nothing but stripes, imprisonments, hunger, nakedness, and death. Neither can I believe that these unlearned Galilean fishermen had the ability in themselves to concoct a conspiracy that would, and did, deceive nearly the whole civilized world. Nor can I believe that an ignorant, deluded Nazarene founded a religion that has held the attention of the thoughtful of all ages. He that refuses to believe the Gospel of Jesus Christ, along with the claims of the Bible, has many more and greater difficulties in accounting for the existence of Christianity. It is here, and its existence is the greatest miracle man has ever witnessed. To deny its divinity only increases its wonderfulness. We can not have an effect without an adequate cause. It is hard to believe that humanity is an adequate cause of Christianity. For eighteen centuries it has been living and acting; persecuted by enemies without, and torn and betrayed by enemies

within; oppressed by government, and corrupted by Popes and priests; shorn of its grandeur and glory by paganism; its spirituality crippled by stripes and animosities; its fervid love and deep piety replaced, to a great extent, by policy; its rites and ceremonies changed by councils; yet, it continues a monumental proof of the divinity of its glorious founder. Rescued from the wreck of the Dark Ages by Luther and others, it commends itself more and more to every reflecting mind as the only living religion of the present and future. Deliver me from the credulity that believes that such a wonderful soul-redeeming institution had its origin in the passion of a crazy woman or the conspiracy of a few ignorant fishermen.

THE RESULT OF IGNORANCE, AS VIEWED FROM THE SKEPTIC'S STANDPOINT.

"A singular forgetfulness is sometimes noticeable in quarters where one would least expect it; that the education of an immature mind, and the prosecution of a *scientific inquiry*, are two perfectly distinct things; that the former requires faith, the latter skepticism; and that while the former is the work of the church, the latter is the work of individuals. Thus the Duke of Somerset goes to church, and finds an ignorant generation *reposed in a paradise of illusions*, while its more learned and thoughtful progeny *is excruciated with doubt*. In vain preachers now exhort to faith. * * * The Protestant oftentimes takes up his open Bible; he wishes to believe; he tries to believe. * * * All these efforts avail nothing." *Christian Theology and Modern Skepticism*, 1872, p. 144.

"The Duke and the Protestant are simply trying to do two things at once; and, naturally, Professor Huxley is tempted in the same direction." *Lay Sermons*, p. 21. "But then he is keen enough to suspect some absurdity in the position, and honestly proclaims that the army of liberal thought is, at present, in very loose order; and many a spirited freethinker

makes use of his freedom mainly to vent nonsense." *Lay Sermons*, p. 69.

According to the above quotations, if it is wise to be skeptical, to be ignorant is bliss.

Give me a "*paradise of illusions*;" let me *repose in them*; if I am disappointed in the end I shall fare as well as the skeptic, with this difference, that in case there is any hereafter, I shall know that in my ignorance I lived a life of blessedness with reference to the *now* experienced eternity; while, in case there is no hereafter for us, we shall just be equal. Again I repeat it, let me have the side where I take no risks when viewed from the skeptic's standpoint, and where I can "*repose in a paradise of illusions*," in preference to the *skeptic's excruciating doubt*.

But we shall not be disappointed. Neither are we necessarily a generation of immature minds. We are willing as a whole to compare with non-church going people as a whole. And we are further conceded to be the happiest people in the world, unless you can find a people happier than those who "*repose in a paradise of mental illusions*." Yes! But we shall find in the end that it was neither ignorance nor illusion, but the wisdom of the wise. Let us continue thus, *to live*.

EVOLUTION.

WHAT DO EVOLUTIONISTS TEACH?

DEDICATED TO C. F., DANVILLE, IND.

Many scientists who reject religion put on an air of superiority that is repulsive. If you call their speculations in question you at once receive credit for being an uneducated fool, a worshiper of the Bible.

Mr. Huxley advises theologians to let science alone. *Wonderful advice!* Do such men let religion alone? They can't agree among themselves, not even in their advice to theo-

gians. And they ask more of religionists than they are willing to give. Dr. Lionel Beale, an English physiologist has written a volume of three hundred and eighty pages to prove that the phenomena of life, instinct and intellect, are not referable to the blind forces of nature. He avows his belief that mind governs matter; that a "never-changing, all-seeing, power-directing and matter-guiding Omnipotence" presides over all things. He also avows faith in the miracles underlying Christianity. But Prof. Huxley says, there is overwhelming and crushing evidence that no event has ever occurred on this earth which was not the effect of natural causes, meaning thereby physical causes. The factor of a divine intelligence he sets aside as of no consequence. His words are, "the doctrine that belief in a personal God is necessary to any religion, worthy of the name, is a mere matter of opinion."

Tyndall, Carpenter and Henry Thompson teach that "prayer is superstitious absurdity." Herbert Spencer is regarded by infidels as the "great philosopher," and he labors to prove that there can not be a personal God, or human spirit or self; that moral laws are simply "generalizations of utility," or, as Carl Vogt would have us believe, that self-respect, and not the will of God, is the basis and law of moral obligation. And Mr. Haeckel would have us believe that a few "monistic materialists" are the only men entitled to a hearing upon the question of "Evolution." So he excludes all true and intelligent Christians, for they are not and can not be "monistic materialists."

His words are, "It is only a select few, therefore, of learned and philosophical monistic materialists who are entitled to be heard on questions of the highest moment to every individual man, and to human society." But just what the man means by the "*highest moment*" we are anxious to know, as he is the most blank negative of religion that we can conceive. When he attempts to answer the religious objections to evolution, or, as he terms it, the descendance theory, he unceremoniously dismisses them as beneath his notice, giving his only

argument, viz: "All faith is superstition." He disposes of the objections drawn from first, or intuitive truths, by a simple denial of their existence, asserting that all our knowledge is from our senses. The objection that so many noted naturalists reject evolution, as it is advocated by himself and others, he considers at some length. He says, first, "Many have grown old in another way of thinking and can not be expected to change." Second, "Many are collectors of facts, without studying their relations, or, they are destitute of the genius for generalization, and so, can not rear the building. Others, again, are specialists." He says "It is not enough that a man should be versed in one department, he must be at home in all, in Botany, Zoology, Comparative Anatomy, Biology, Geology and Paleontology. He must be able to survey the whole field." His next, and mainly, is the statement that naturalists are generally *lamentably deficient* in philosophical culture and spirit. He says "The immovable edifice of the true monistic science, or what is the same thing, natural science, can only arise through the most intimate interaction and mutual interpretation of philosophy and observation." (See Philosophie and Empirie, pp. 638-641.

This statement alone should stir up all Deists to a consideration of their teaching touching the sufficiency of the "Book of Nature;" for if it be true, then we must expect some other revelation, or be left to the conclusion that the Great Father has left his creatures in a great measure in a state of helplessness, unless Mr. Haeckel, or some other man like himself, can show us that the "Great Spirit" intended that he, and others like him, should do our thinking for us, seeing that we are incapable through mental deficiency, of raising the edifice, and seeing that, Mr. Huxley advises us poor (?) theologians to "let it alone." And Mr. Haeckel himself would not allow that any man is entitled to a hearing until he comprehends Biology, Botany, Comparative Anatomy, Zoology, Geology and Paleontology. Ho! evolutionists, ninety-nine out of every hundred of you, get out! You have no right to speak on the subject; otherwise, Haeckel is one of the foolish men,

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and talks without understanding himself. You must be at home in all those sciences, and emancipate yourselves from all religious beliefs before you have a right to be heard upon the grave question of evolution from an ancestral moneron; for you are incapable of comprehending your own *monistic—materialistic origin*. For, according to Haeckel, before a man is entitled to be heard he must renounce all faith in God, in the Bible, in the human spirit, and in the future life. Mr. Haeckel knows a great deal? Well, there are some very weighty men in this world? But, when they are in the east, our planet does not tip up in the west? We Christians have no right to be heard? Mr. Huxley advises us to keep our mouths shut (?). Well, that is grand? It corollates so beautifully with “*free thought*” and “*free speech*.”

One evolutionist is all the time spreading himself about the preachers of religion knowing nothing in science, and another is saying to them, let science alone, and another says you can't rear the building if you try; you don't know enough. What a grand harmony there is just here? We theologians would advise “*natural selection* to be present with such instructors as thus advise us, and continue with them long enough, at least, to reject the worst from the school and give us a blessing in the survival of the fittest, for we would like to know our duty.” *So much for liberalism and broad principles.*

“*Monistic materialism*,” according to Haeckel, finds its primeval parent in a moneron, a creature of one substance, and that a semi-albuminous fluid. Now, it would be very interesting to know just how all the different substances, in all the creatures of this earth, got in, in order to get out, for involution lies behind evolution. But then, we theologians “have no right to be heard?” “are not entitled to be heard?” and, besides this, Mr. Haeckel has set aside intuitive, or first truths, and, as all axiomatic truths are of this class, perhaps it is wrong for us to bother you with our logic? Nevertheless we can't refrain from speaking our piece; we are advocates of free thought and free speech.

It must be conceded that there was a time when life and

organisms began to exist upon our planet. From whence did they come, and how? The "high-priest" of Germany, who claims to be entitled to a hearing, says, by "spontaneous generation" they first appeared in the "monera." His words are these, "Only such homogeneous organizations as are yet not differentiated and are similar to the inorganic crystals in being homogeneously composed of one single substance, could arise by spontaneous generation, and could become the primeval parents of all other organisms." Such is Haeckel's germ of life.

Did it always exist? Is a moneron an eternal life germ? No. Neither Haeckel or Darwin advocates such a foolish idea; nor yet the idea of life-germs always existing. Life-germs are material organisms, and they may be alive or dead; for we know there is no period in the history of a living organism when it is not liable to die.

Spontaneous generation does not correlate with the idea that "life-germs always existed." And it is also opposed to the Christian idea that all life is from God, the eternal, ever-living spirit. So we Christians say, there is no life without antecedent life. If men prefer to deify life-germs, of course that is their business, but we have no disposition to accept a distinction without a difference, excepting the sacrifice of our common sense. It is more rational to believe in an ever-living intelligence as the source of all life, intelligence and moral nature. Did an eternal life-germ evolve all the forms of organic life known upon our earth? The eternal life-germ idea of materialistic philosophy represents no evolutionists of any note whatever. I know of one gentlemen only, at the present writing, that it represents. Haeckel says, We can, therefore, from these general outlines of the inorganic history of the earth's crust deduce the important fact, that at a certain definite time life had its beginning on our earth, and that terrestrial organisms did not exist from eternity, but at a certain period came into existence for the first time.

The *godless advocates* of spontaneous generation thus allow

that life in its first appearance was without antecedent life ; and so more was produced by the blind forces than was in nature to be evolved. Tell me how that was done, and I will tell you how to create something out of nothing. Haeckel says, " All the different forms of organisms which people are usually inclined to look upon as the products of creative power acting for a definite purpose, we, according to the theory of selection, can conceive as the necessary productions of natural selection, working without a purpose."—*History of Creation*, Vol. 1, pp. 176-327. He says, " We have before this become acquainted with the simplest of all species of organisms in the *monera*, whose entire bodies when completely developed consist of nothing but a semi-fluid albuminous lump ; they are organisms which are of the utmost importance for the theory of the first origin of life."—*History of Creation*, Vol. 1, p. 330.

Here we part with our friends of the Haeckel school. They maintain that there was life without antecedent life, and so get more out of dead atoms than was in them, which is equal to something made of nothing. Mr. Darwin, being apprised of this difficulty, claimed a miraculous origin for the first form, or forms, of life, but retired the Creator at once upon the great achievement, leaving all to be evolved from these first forms by and through natural agencies, denying even design in nature. Mr. Buckner, a bold advocate of the "spontaneous generation" of life, who has published two volumes on Darwinism, says Darwin's views "are the most thoroughly naturalistic that can be imagined, and far more atheistic than those of his predecessor, Lamark, who admitted, at least, a general law of progress and development ; whereas, according to Darwin, the whole development is due to the gradual summation of innumerable minute and accidental operations." It is admitted that the doctrine of evolution of species from other and entirely different species is a mere hypothesis, an opinion, or *guess*.

What have we to gain by the adoption of this unknown factor in the vegetable and animal *kingdoms*? Answer, nothing but *irreligion* ; a world of godless infidels tearing afresh the

wounds that death has made, and restoring to the grave its victory over the human heart. Renan, in his recent lectures talks about the "torture consequent upon the disappointment in his efforts to attain to the unattainable;" and Strauss said the "sense of abandonment is at first something awful." This is the inheritance that the tenet of evolution leaves to all infidels in their last extremity.

WHEN SHOULD CHILDREN BECOME CHURCH MEMBERS?

We have looked with great anxiety upon the efforts being put forth in our Sunday-schools, believing that they would result in bringing intelligent Christians from the extremes into which they have fallen by means of the controversy going on upon the subject of infant church membership; but it seems that there is great need of some one to speak out against the old, fossilized ideas touching this subject. And at the risk of being faulted we shall say our piece. First, The Apostle John addresses a class of Christians which he terms "little children," classifying them in contradistinction from young men and fathers. He says, "I write unto you, little children, because your sins are forgiven you for his name's sake." This class included neither young men nor fathers, for John addresses young men and fathers as separate and distinct classes.

Jesus also recognized this class of disciples by saying, "Better were it for a man that a mill-stone be hanged about his neck, and he be drowned in the depths of the sea than for him to offend one of these little ones which *believe in me*."—*Matt.* 18.

Second, The gospel of Christ undoubtedly reaches the lowest capacity of responsible creatures, and just where the ability to believe in Christ and commence a Christian life comes in, there responsibility comes in, whether that be at eight, ten,

or any other year in the child's history. We can not conceive of a sinner in youth without a Savior provided, nor of a sinner in childhood without the gospel privilege of becoming a member of the body of Christ.

Fathers and mothers, where are your children? Are they reading novels between Sundays, and all other kinds of literature? Are they believing this, that, and the other story, which they read?

Are they old enough and wise enough to know what is wrong? Do they know what is right? Have you taught them? If you have, that settles one important question, viz: are they teachable? If they are not, of course you have not taught them. Well, teach them the knowledge of our Lord just as soon as you can, as soon as they are teachable, and then point them to the Savior of men, for they are then old enough and wise enough to become Christians. The gospel of the blessed Savior is so loaded down with divine mercy that it simplifies its requirements to faith in the Lord Jesus Christ and obedience to his will. But ability measures responsibility, and where ability begins responsibility begins, and as ability increases responsibility also increases.

I am, and have been, for many years, satisfied that a great and grievous wrong exists on both sides of the question of infant church membership. First, no one can be a member of the body of Christ who is incapable of enjoying spiritual union with Christ through faith and submission to his will, for "he that is joined to the Lord is one spirit." So membership in the body of Christ is, so far as unteachable babes are concerned, a *misnomer*. On the other side, the neglect to teach children when they are teachable, and to instruct them to come to Christ in their childhood, when they can come in faith, is a great and grievous wrong. Will not all our brethren speak out upon this subject? *Brethren, let us have no laziness here!* Where a soul finds condemnation there the gospel finds it.

OUR INDEBTEDNESS TO THE JEWS.

It is the business of mind to follow facts and mark their results. The Jewish nation had an existence prior to the Augustan or Athenian age, and was far ahead of either in civilization and morality. The Jewish people have often been reprobated, as a people almost without literature, art and civilization, but we are persuaded that it is base ingratitude upon the part of any scholar living in a civilized land to speak of that ancient family thus in terms of reproach. What are the scriptures of the Old and New Testaments but Hebrew productions? It certainly corresponds with infidelity to speak contemptuously of the people who, more than all others, were under the influence of those scriptures for ages in the past, and who were the chosen people through whom they were to be given to the world of mankind. The Hieroglyphics of Egypt, and the Classics of Greece, are perishable monuments constructed in memory of intelligence and civilization, when compared with the undying influence of the Bible upon the hearts of the millions who resort to it to find their way through life. For one edition of the classics we have had ten thousand Bibles. Why is this?

Men of the profoundest wisdom have investigated the claims of the Bible upon the attention of the literary and scientific, upon the attention of the moral and civil in every nation. They tell us that its morality and theology are far superior to the teachings of any and all of the ancient teachings of the greatest known philosophers, and that the writings of those philosophers are much inferior to those of Moses and the prophets. The poetry and philosophy of the Hebrews, as presented in the Bible, surpasses Homer and Aristotle. And their independent religion, existing amidst the heathenism of the surrounding pagan nations, was the only religion calculated, by virtue of its "one God" to worship, to unite the human family in one great brotherhood. It is conceded upon all sides that the Bible is the most remarkable book that the

world ever read. How base and unjust is it, therefore, to be speaking reproachfully of the Hebrews as a nation. We should remember them with great kindness for the inestimable treasures of wisdom and knowledge handed to the people of the ages through them. To them the whole Christian world is indebted for its morality and civilization. Even Thomas Paine got his notions of civil government from the Pentateuch. If you doubt this read his work entitled "Common Sense," and you will doubt it no more.

Jewish writings and American life and character are very intimately blended, and we can not separate them without being guilty of great injustice. "If British, Scottish, Roman, Saxon, Danish and Norman blood runs through our veins, our minds have been cast in a Hebrew mould." To this cause we owe the most of our greatness as a nation.

THE SECOND FIVE POINTS IN CALVINISM, WITH TWO OTHER FIVES.

Some one has submitted the second five points in Calvinism. Here they are:

First—If you seek religion you can't find it.

Second—If you find it you don't know it.

Third—If you know it you haven't got it.

Fourth—If you have got it you can't lose it.

Fifth—If you lose it you never had it.

— *Virginia Missionary.*

THE FIVE POINTS OF METHODISM.

First—God is able to give religion to all the world.

Second—If you seek it you can find it.

Third—If you find it you are sure to know it.

Fourth—If you don't know it, you haven't got it.

Fifth—If you lose it you can easily find it.

FIVE POINTS IN THE RELIGION OF JESUS CHRIST

First—The gospel is the embodiment of the religion of Jesus Christ.

Second—God gave it as a system of good news, to the whole human family.

Third—If you lay hold upon it by faith you have it.

Fourth—If you have it, and will obey it in your every day life, you will enjoy it.

Fifth—If you don't enjoy it, it is because you don't obey it.

BENJAMIN FRANKLIN'S EPITAPH AS THE
EXPONENT OF HIS FAITH.

[Copy, from the *Virginia Missionary* of August 12th, 1880.]

A correspondent of the *Inter-Ocean* not long since sent the following comment upon Ingersoll's claim that Benjamin Franklin was an infidel :

"As Col. Ingersoll appears to be trying to appropriate our old and esteemed friend, Benjamin Franklin, as a recruit for his infidel doctrine, let me call his attention, through your widely circulated journal, to the following epitaph, written by himself for himself :

"The body of
Benjamin Franklin,
Printer,
Lies here food for worms,
Like the cover of an old book,
Its contents torn out and stripped
Of its lettering and gilding ;
But it will
(As he believed)
Appear again, in a
New and more beautiful
Edition, corrected and
Amended by
THE AUTHOR.'"

HONESTY, OR THE INNER-SELF.

I have thought that the inner-self upon the surface both in words and actions is necessary to the existence of an honest man. The conclusion forces itself upon me in such a manner that I can not forbear expressing it, and yet, if this be true, how few are strictly honest. But it is not intended that this conclusion shall be applied beyond its proper limits ; that is to say, to those elements of thought which should, in righteousness, be kept forever in the heart. But it is intended that the remark shall be applied to all that is said and done. The surface man should always find his prototype, or counterpart, in the inner-self, otherwise there is a want of harmony between the outer and the inner-self. This want of harmony is dishonesty ; so dishonesty is always hypocrisy. There is much more hypocrisy in the world than men are accustomed to think.

What an immense distance there is between the inner and the outer self. The distance is not always measured, for men often keep much in their hearts that is not known by others, and which they themselves do not counterfeit. In this we can not charge them with *necessary* dishonesty. Men may be dishonest in keeping a secret, but keeping a secret is not necessarily dishonesty. The distance between the heart, the inner-self and the outward-man, is very great, even as respects the secrets of the heart which may be honestly kept as secrets, and it is certainly very great as respects those secrets ; which should not be kept as secrets.

It is a fact, so well known in our time that we need not argue the question. There is a great deal of religion in the human heart which is latent until some misfortune, that brings a man to a sense of his need of help from a higher source, brings it to the surface.

It is true of dishonest men, who try to stultify their religious nature, and make the world believe that they are genuine, honest infidels. I very much doubt the honesty of every infidel known in our history.

Scientific and Religious Journal.

VOL. I.

OCTOBER, 1880.

No. 10.

LAW AND ATONEMENT.

“The soul that sinneth it shall die,” and it “shall not die.”

The first quotation, “The soul that sinneth it shall die,” is often produced in support of the scholastic idea that the law of God was inexorable, that is absolute or unconditional, not to be moved or its penalty escaped by reformation or petition.

The language of the text is very definite, and, when viewed aside from its context as an inexorable law, it certainly follows that every sinning soul must pay its penalty. Neither can I see how it can be satisfied by punishing an innocent person in the room of the guilty, for the innocent one was not the “soul that sinned.” Yet this quality of law is claimed in order to make out the theory of a vicarious punishment endured by the Savior, that is, that He took the sinner’s “law place.” This idea was necessitated by the theory that we all sinned when Adam transgressed, and lost all ability to do anything for ourselves. So we must be redeemed by satisfaction to justice, rather than by mercy. This old Calvinistic system of error lays the penalty of the inexorable law upon Christ. But Calvinists are not alone in this theory of a “vicarious punishment,” in order to a vicarious atonement. Neither are they alone in the abuse of the phrase “the law,” for our Sabbatarian friends are constantly asserting that the law of God was, and is, simply the ten commandments given, they say, to Adam in Eden, and authoritatively published on Sinai. They assert that all the balance of the five books of Moses was his law, written by him, but the rec-

ord justifies us in saying, that the ten precepts were not the tenth part of the words given to Moses upon Sinai; neither were they all the words that were written upon the tables of stone. The tables begin with the sixth verse of the fifth chapter of the book of Deuteronomy, in these words, "I am the Lord thy God which brought thee out of the land of Egypt, from the house of bondage," and end with the twenty-first verse. But as the sixth verse is fatal to the Sabbatarian theory it is clipped off along with the fifteenth verse, which is cut out of the middle of the matter written upon the tables, and both are gravely divorced from God and handed over to Moses. Both, however, are in perfect harmony with the second and third verses, which read thus: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." That the sixth and fifteenth verses were upon the tables of stone is evident from the reading of the twenty-second verse, which reads thus: "These words the Lord spake unto all your assmblly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice. And He wrote them in two tables of stone, and delivered them unto you."

Many persons who claim that the import of the term die, in the sentence "The soul that sinneth it shall die," was experienced by the Savior upon the cross dying as a substitute in the law-place of sinners, overlook several things of first importance. First, infants were not included in the provisions of a vicarious punishment and atonement unless it can be shown that they sinned—were sinners. Second, no innocent person can justly suffer in the law-place of the guilty. In all such cases justice is dishonored and law violated, for just law limits its penalties to the guilty.

Our salvation "is not of the law," but "by grace" or favor. Law had nothing to do with the death of Christ. He, "BY THE GRACE OF GOD, tasted death for every man." "If it be of the law it is not of grace." Again, the simple sentence, "The soul that sinneth it shall die," never was *the law* of God in any

age, but simply a fraction of the law. Did Christ ever sin? No! Then He never honored this law, or satisfied its penalty by dying; for if, as our friends say, the inexorable quality of the law will forever hold the guilty to its claims, it will forever keep the innocent from its penalty. But I aver that the inexorable quality *that is claimed* for the law of God never belonged to it. No, not even to the simple sentence, "The soul that sinneth it shall die." The Lord authorizes us to supply the condition in every instance where it is not expressed, thus: "When I shall say unto the wicked, thou shalt surely die; if he turn from his sin and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity, he shall surely live, *he shall not die.*" So the prophet gives us the second quotation at the head of this article, "*Shall not die.*" It would be just as proper to make this last scrap of the law inexorable as its opposite. Such teachings do violence to the truth by overlooking the merciful provisions that are found in the laws of God, by holding inexorable law before us as a streak of justice clothed with *black vengeance*.

The gospel of Jesus Christ knows no law in connection with Christians, or any others, except, first, the laws of nature. Secondly, the laws of the state or government in which we reside. Third, the law of Christ. We are under law to Christ in common with all men, for the Father had put all things under Him. We were never under the law given to Adam. We were not in the garden of Eden. We believe with Paul that the first offense in the history of mankind was the "*offense of one,*" that it was "*one that sinned,*" that "*by one man's offense death reigned,*" that it was "*one man's disobedience.*" When men talk to me as an individual, and of my relations to law, sin and death, I wish them to recollect that I was never in the garden of Eden. So I claim an alibi. Adam sinned thousands of years before I, as a man, had my existence; and as it is true that, where there is no law there is no transgression, so it is equally true that, where the man is not, he does not

transgress. I was not in the garden of Eden, so there I did not sin.

But we are told that the Father of mercies, by a decree of law, imputed Adam's offense to all his children, and that he, by the vicarious punishment endured by the Savior, took Adam's offense off from Adam's children.

Admit it, and three things follow: First, we did not sin in fact when Adam sinned. Second, from Adam to Christ all the innocents upon earth were sinners by the arbitrary decree of Jehovah. Third, the Father put this *decree-load* of guilt upon an innocent one, and executed the real penalty upon him. How is this? Suppose a legislative body legislates a man a murderer because his great great grand-father killed a man, should it not also legislate him free from the penalty of murder and never in cruel injustice inflict it upon him or any other innocent one simply as a satisfaction to justice? Law ought to always place us where we are in fact, otherwise it is detestably unjust. Why should any sensible man attribute such dealings to the Father of Spirits? The fallacy of such teaching is seen in the fact that the penalty of the Adamic law was executed *in the day of the transgression*, and not nine hundred nor thousands of years afterwards. The phrase, "Dying thou shalt die" does not help the case, for the phrase "In the day" limits the penalty as respects the time of its fulfillment.

Adam lost citizen life in the Garden of Eden in the very day of his offense. The full penalty was executed when he was driven out. Physical death was an after result, growing out of the fact that Adam's posterity was unborn when he was driven from his Eden home. The Lord did not say to Adam, in the day thou eatest thereof you shall die and not live again, if he had the way of redemption would have been forever closed against him. Adam's first sons appear before us with a law of faith, embracing typical and sacrificial duties, through which they were brought into the way of life with reference to an ultimate arrival at the tree of life in the midst of the paradise of God.

This law of faith was given to Adam's family outside of

the Garden; and the law of Sinia was not given to Adam, nor to his immediate posterity, for in that case Cain would have been put to death for killing his brother Abel. It was given to Abraham's family after the exodus from Egypt. It was a political law, because it pertained to a community.

Next in order follows the law of Christ. Beside these we know of no revealed law, excepting those of which we have spoken. So this vicarious punishment system of things, with all its consequences, rests upon a something that men call the inexorable law of God, which a man can not find in the annals of creation, providence or redemption. The prophet, in the language of our quotation, "The soul that sinneth it shall die," is grappling with the system of things which we are endeavoring to overthrow. The children of Israel fell into the sentiments of our modern Calvinists, and claimed that "The fathers had eaten sour grapes, and the children's teeth were set on edge." By this proverb they understood that the son was to bear the iniquity of the father. The Lord rebuked them in the language of our topic, and more severely in the context. [See Ezekiel, eighteenth chapter.]

The Lord said to them, "Behold, all souls are mine. * * * The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."

The prophet also describes a righteous man, and then adds, "If he begets a son that is a robber, a shedder of blood, and that doth the like to any one of these things, and doth none of the duties of a righteous life, he shall surely die." We would naturally conclude that this vile person would transmit moral depravity, if such was possible, but how can moral corruption be transmitted through physical generation? Let some of the wise crack this shell! If I was passing around through the little city of Kokomo to-morrow, and was talking upon this theme, I would hear some one accuse some poor soul of being a natural born thief, without the ability to refrain from it. There is neither morality nor immorality, vice nor virtue in an involuntary act. Are the rushings of the

Wild Cat river moral or immoral? If a man could be a natural thief, and therefore could not help but steal, he would be no more a sinner in the sight of God, nor responsible, nor morally corrupt than the horse that breaks into your corn-field and fills himself.

In the saying, "If the wicked will turn," etc., "he shall surely live, he shall not die," we discover two important things: First, the death spoken of is not physical, for all die, regardless of character; second, it is not moral, for the poor fellow is already morally dead — dead in trespasses and in sin.

The term die being used in the divine law with reference to the government of God, and under such circumstances as already mentioned, must indicate simply the forfeiture of citizen life in the paradise of God, in the world to come, for it is said of the wicked, "They have no inheritance in the kingdom of God and of Christ." But if Christ took their law-place, and was punished in their stead, satisfied justice, of course it was done, and then universal salvation, regardless of character, and upon simple *legal merits*, *must obtain*, because this theory rests upon the hypothesis that sinners could do nothing for themselves. But is it true that the atonement was completed upon the cross or by the death of Christ only? I answer, he was victim upon the cross and high priest by the power of an endless life. Priest by the word of the oath which was subsequent to the law. He was not a priest while he was a victim in death. In ancient times the victim was slain and its blood was taken into the holy place, then the high priest officiated in the holy place. But the priest never entered without blood. So Christ, by his own blood, entered into Heaven itself, now to appear in the presence of God for us. But all this releases us not in the least from our own obligations to God and our humanity.

The Savior came to our earth to give us, first, his life, in order that we might make it our own; second, his divine mind concerning us and our expectations; third to ratify the same by his death; fourth to give us an assurance of a resur-

rection from the dead, and of a future judgment. For the first it is said "that he consecrated for us a new and living way through the veil, that is to say through his flesh, into the holiest." For the second we have simply the gift of a second will. "He took away the first that he might establish the second, by the which will we are sanctified through the offering of the body of Christ." For the third it is said that "The New Testament was dedicated not without blood." For the fourth it is said that "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." So every one of us shall give an account of himself to God, and receive according to his own works and not the works of another.

One question, and only one, will be of interest to me in the judgment, and that is this, how have I lived? What are the deeds which were done in my body? The Lord once said of a wicked city: "Though Noah, Job and Daniel were in it they should save none but themselves by their righteousness." But we are told that the righteousness of Christ was the only satisfaction; that he, dying in our law-place, paid the debt. Then I am released. Let the debt be what it may, I can't be held to give satisfaction. But we were always anxious to know what we were released from. Was it physical death? No; we must die. Was it death in sin? No; there is no getting out of that without reformation and pardon. Vicarious punishment! What is it? What was it that Christ suffered in the sinners' law-place? It could not be the everlasting punishment threatened in the Scriptures, for the Savior was only about three hours upon the cross. And if the Savior paid the debt, why is it that sinners are to pay it themselves unless they repent?

But there is still another grave objection to the theory. It is this, It declares that there is no forgiveness with God. He can't forgive when Christ paid the debt. Can you forgive a debt that is paid? Is it possible for such a thing to take place?

One writer has called this old theory "the Redeemer's glory;" but if it be his glory it is the Father's dishonor. Elder Stockell gives the theory the very imposing title, "The Redeemer's Glory Unveiled." But look at the following from page 157 of his work thus entitled: "In a *strict* and *proper* sense the infinite God doth not forgive sin; for it is readily granted by all who are sound in the faith that Jesus Christ hath given full satisfaction to divine justice for all sin, and hath fully paid the debt of his church. And if Christ hath satisfied the justice of God for all the sins of his people, how then can it justly, or with propriety of speech, be said that God pardoneth our sins and transgressions? Sure I am that debt can never be forgiven which is paid."

Others, who are not so wise, or, it may be, so frank, refuse to allow the logical consequences of the doctrine of vicarious sufferings. This theory represents mercy as always stultified until Christ satisfied justice. Imagine the Savior upon the cross, innocent, suffering by sheer necessity of justice in the sinners' law-place. Justice is standing off to the right and Mercy is a short distance to the left. Poor Mercy! She says, "I always felt stultified up to this hour, for Justice was always dissatisfied and frowning." Justice responds, "True; but just now I am being satisfied. I have always asked for this. So from this time forward I shall be in a smiling mood. Now we can unite and let the guilty ones go free, for I have wreaked my vengeance upon the innocent one."

Just now the poor skeptic with common sense says, "Hold! Does not the law say 'It is the soul that sinneth that shall die?' Did I not hear you say that you had wreaked your vengeance upon the innocent one?" Justice and mercy both draw a veil over their faces and respond through the advocates of this system of things, "Without controversy, great is the mystery of godliness." The poor skeptic of common sense retires muttering to himself something like this, "Well, if such is the mystery of godliness, I pray that I may never fall into her hands."

Just now he is accosted by a preacher, who says to him,

"Look there upon that Roman cross. Don't you see that sinless one? He is spotless, pure and lovely. He never sinned, neither was guile found in His mouth, yet He was accounted guilty of all the sins of the whole human family, at least He suffered the full penalty enacted against all the sins of all the race, and satisfied justice." Common-sense skeptic says: "Who required that? Who counted him guilty of the whole? Who?" The preacher responds, "God and His justice—yes, His justice." Justice, you know, had to be satisfied, for God Himself could not forgive a man until the debt was paid. Do you see? Common-sense skeptic turns away disgusted, and as he walks off he is heard to say, "Farewell, to all of you!"

Who can blame men who never heard any thing better for being unbelievers? When Jehovah proclaimed His name, He said: "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, *forgiving iniquity and transgression and sin.*" This must be admitted by all intelligent Christians. Mercy was never stultified. There was in all the dispensations of God's providence free and unstultified mercy. The infinite One was never unable to forgive sins; neither was He laid under the necessity of punishing the innocent in the room of the guilty. No, He never did it. His justice never required it, and it is too mean to ascribe it to Him. His laws in all the dispensations were conditional, contained merciful provisions. Now, let us "fear God and keep His commandments, for this is the whole duty of man."

The great thought of pardon through the abundant goodness of God runs through all the ages, but substitution, in the sense of vicarious punishment, does not. It is not taught even in connection with dying animals, for the "blood of animals could not take away sins." Again, the soul that sinneth it shall die, but animals were not sinning souls, so that scrap of revealed law could not be honored in the death of a goat.

There is nothing in the history of the ages to necessitate the idea that justice could not allow the free exercise of mercy towards the penitent sinner, or that God's wrath must be ap-

peased, or He made propitious by means of blood. He was propitious, and therefore ordered the use of blood for wise and benevolent purposes. The use of blood is related to His mercy as effect is to cause, and not as cause to effect. The mercy and goodness of God was always complete, full and unrestrained by all external causes, except the moral and virtuous qualities of their object. By the grace of God Jesus tasted death for every man. He did not go to the cross because law or justice required it, but because He loved the race. He came from heaven to earth and volunteered the cross as a commendation or demonstration of the divine love for man. The authority of law is never associated with the cross or death of Christ. For this great love for man, manifested even in his death, He gained the throne of Lordship, where He exercises himself as the Savior of men and as Lord over all. Will you obey Him and live?

THE SIMPLICITY OF THE SCIENCE OF MIND.

Our sphere of research is simplified by dividing its objects into matter and mind, so as to have but two centers of thought. Many have concluded that the address of matter to our senses has made it easy to pursue knowledge respecting bodies, while the invisibility of mind presents insurmountable difficulties, but this conclusion is scarcely supported by facts. If men have erred with reference to their own intellects, they have also made many and egregious blunders concerning matter and its qualities. We think the study of mind is just as easy as the study of matter. Here a man has nothing to do but look into himself. With my mind I think, reason, reflect, remember, hate, love, grieve, rejoice, imagine, contrive, invent and will, and this very mind is conscious of all these operations; so in this study there ought to be no mistake. We lay it down as a truth of first importance, that all minds are alike. As gold is gold, so mind is mind, throughout the universe. My mind is myself, which I carry with me everywhere; it is my own per-

sonality from which I can never part. It is the individual Walker. *Individual* is defined thus: An object which is, in the strict and primary sense, one, and can not be logically divided.

An *individual* is not absolutely indivisible, but that which can not be divided without losing its name and distinctive qualities. Individuality, like personal identity, belongs properly to intelligences. Consciousness reveals it to us that no being can be put in our place nor confounded with us, nor we with others. I am one and indivisible. You can not amputate any of the faculties of the mind. It is a mind which no one dissects or divides. We are assured that we are the offspring of God. Paul says this truth had been promulged by one of the Athenian poets, and it was so correct that Heaven's seal was placed upon it. Being the offspring of God we are essentially like our Great Father Spirit, for it is one of the laws of God that the child or descendant shall always be like its progenitor; not like him in body, for God is a spirit. A spirit hath not flesh and bone. We are therefore like Him in spirit. Being the offspring of the divine intelligence declares the nature of that intelligence, just as the stream declares the nature of the water in the fountain which feeds it. As the fountain is the antecedent of the stream, so God is the antecedent of life and intelligence, from whom all spirits came, and to whom all spirits must return.

Our studies in respect of mind are wonderfully simplified when we recollect that in ourselves we see all other men, spirit or mind being in its essence and attributes essentially the same; but the fountain is always greater than the stream, so God is more wise and powerful than any of his offspring. But as each perfect sunbeam, however small or weak, has all the essential properties of light, and each grain of pure silver all the properties of that metal, so mind, as the living offspring of the divine mind, is in the "likeness and image of God." This branch of study becomes remarkably simple when we reflect that in ourselves we see all men and women, angels and demons, and even God himself. The whole universe of mind is reflected

in that inner-man mirror which we call *ourselves*. We have guarded this subject by the language, *the essential attributes of mind*. By this qualifier we wish it understood that mind, like body, has its accidental or acquired qualities. Vice, virtue, folly, wisdom, malignity and benevolence are not essential to mind, but like the accidents of matter known as roughness or smoothness, softness, hardness, blackness, etc., are merely qualities or attributes of its conduct. Vice is vicious action and virtue is virtuous action. But action arises from will and will from thought. All minds are free agents, being vicious or virtuous from their own choice. There is as much piety, morality or immorality in the flowing of the Wabash river as there is in involuntary action. So ability to choose is the great factor of morality, virtue, immorality, and vice.

In scientific investigations lying in the realm of the physical there are countless objects to engage our thoughts, but here we have but one, and we always carry it about with us and are continually using it. Our *consciousness* is to all the operations of our spirits what seeing, touching, hearing, tasting and smelling is to surrounding bodies. It enables us to examine all the minds in the universe. Would you like to have an organ which would enable you to see spirits? In your *consciousness* you have a faculty superior to all the five senses put together. In our consciousness we see and feel ourselves, and in so doing we see not only the minds of others, but our great Father himself. We can not tell what instincts are in the bee, or what sagacity is in a spaniel, because we are neither spaniels nor bees, but we are of a more noble race. We are in possession of minds or spirits, and consequently identified with all minds or spirits, so the science of mind, or psychology, is the knowledge of ourselves.

Christianity, as a spiritual system, takes us and all its votaries into this intellectual temple, where we may certainly know God through a correct knowledge of self. In this temple we have a sample of the spirits of men, angels and demons, and over all, an example of the spirit we worship. These invisible intelligences are the wonderful agencies

through which good and evil are effected. Natural laws are only the rules by which the great Father Spirit acts. Laws are rules by which agents act, and they always imply agents. Men of olden times are often spoken of as great metaphysicians. Who has not heard of Homer, Herodotus, Pindar, Demosthenes, Aristotle, Plato and many others. But those ancient men, here as in physics, dealt so much in fancy that they were not disposed to enter into the simple examination of their own minds or spirits. Entangled in the doctrines of chance, fate and destiny they robbed the Creator of the sceptre of the universe. They placed Jove, their supreme deity, under a decree that he could not change; confessed that he could not, in many instances, help them when he desired to do so. The greatest hindrances to progress among them were their failures to know the true character of Jove, or their want of a correct knowledge of God, and the distinction between mind and matter. They failed to separate between the two. Their gods were continually in an abominable quarrel about some interest that involved human welfare, and for that very reason their theory of mind was nothing but a confused mass of childish stories. They had no starting point from which to reason. They, failing to separate between mind and matter, were led into endless theories about what they denominated the animal and intellectual soul. The idea of one of their own poets that we are God's offspring was of no avail, in science, to them, because they neither knew themselves nor their gods. We are, therefore, indebted to the Bible for our superior knowledge in the science of mind. If the Gospel had never reached us we would have been as great dreamers in mental science as the mystics of India.

The doctrine of one Creator, who is a perfect spirit, and the father of our spirits, and that he presides over all nature for the good of the whole; that matter is inert, and moves not unless as it is moved; that all life and force is in mind or spirit; that all spirits are free agents, and act from choice; that all spirits have the same essential attributes; and that man is of the divine "*genos*" kind or sort, and, as an intellectual being,

is therefore in the image of God, has simplified and extended our researches in the science of mind, and based them on reason and common sense as well as revelation. From such considerations the doctrine of universal brotherhood has proceeded along with the equal, civil, political and religious rights of all mankind. The ultimate fruit of all is the abolition of oppression and slavery throughout the world, and the desire to see all men elevated to their proper rank as intellectual and moral beings. Thus our views of God and nature, of mind and matter, are of immense practical value to our race.

Do you say mind or spirit does not belong as a real factor to science? Well, we are astonished! Science is correct, or certain knowledge arising from a deep and rational inquiry into the object or subject of investigation. The question therefore comes back again, have we any knowledge of mind? This is to ask, whether consciousness is knowledge! The term comes from the Latin "*con*," which signifies together, and "*scio*," I know, and is used to convey the idea that we know the thing altogether, that is, have perfect or full knowledge. It is the mind's testimony concerning itself. Now, if I can become acquainted with external and material objects through my senses, certainly my consciousness of my own mental operations is, and must be, more certain and self-evident. In judging, reasoning, reflecting, choosing, desiring, remembering, loving, hating and hoping, along with all other operations of mind, I must know the operation intimately, perfectly and altogether. If I am reflecting, I know it, and this consciousness is science, is certain knowledge, is the very thing from which no man can escape so long as he is a rational being. Here is my individuality, my personality, in that which is the indivisible unit of my nature, from which I can not emigrate, and one attribute of which I can not amputate—the *I*! The thief may escape from justice, but he can not escape from the dishonest wretch—*himself*.

The murderer in America may flee to England or France, but through conscious memory he is, and will forever be, compelled to keep company with the murderous villian. He has

this consciousness and will keep it through eternity, even though he should be pardoned. Here, then, is certain knowledge, more than seeing, hearing, or any other sense belonging to the physical, for it is the conscious knowledge of that which sees and hears, and which reaches out through the senses and connects itself with the objective. It is therefore certain that, in case there is no such thing as mental science, there is no such thing as science at all, in all the realm of the universe; because the mind, in the act of knowing, knows itself or is conscious of its own operations, otherwise it could know nothing whatever, could not be mind.

Have we not the most certain evidence of the existence of mind? Is light a certain evidence that there is light, or a source of light? Is not reasoning a proof that there is something which reasons? Can there be light without a cause? Can there be invention without an inventive being? The mind is like a telescope in this respect, that it shows itself in showing that about which it is occupied. The man who is content to believe what he sees, hears, tastes, smells and feels, is only a sensuous believer—an animal, and not a man. Reason's glory is that it perceives the invisible.

OUR INDEBTEDNESS TO REVELATION—No. IV.

BY P. T. RUSSELL.

LANGUAGE AND RELIGION, FROM WHENCE?

There are conditions under which circumstantial evidence is the best possible testimony. These conditions are found inseparably connected with our present subject. That men now possess the same powers of body and mind that they always manifested is disputed by no intelligent individual. Those powers have been, through all the ages, precisely the same both in number and kind. Has the history of humanity furnished a single case in which a person, perfectly deaf during all his life, had the ability to speak words? Such is unknown in

the history of the past, and also in the records of the present. History is as blank at this point as a barren oasis. All the other faculties are as perfect with the deaf as they are with those whose hearing is perfect. Their inventive genius is equally vigorous; this being true, why should the defect of the ear deprive them of the power of speech? Will the Deist answer this question? Mr. Skeptic, as you are in the same difficulty with the Deist, you may help him if you choose. If you are, as you pretend, free and fearless thinkers, give us your thoughts upon this question. If you are cowardly, then stand off and sneer at the question which you dare not try to answer. The facts developed at this point ought to be remembered, and the question, why can the deaf, described, never talk? ought to be pressed home to every heart.

MATHEMATICS WILL AID US HERE.

When we see a constant increase in the number of persons or things in an undeviating ratio, with the aid of mathematics we can pass back to the first of the series, to the *first man* living at the base of the human series. Ever remember that there can not be a series without a unit lying at its base.

Why do the life-long deaf never talk? You answer: All Adam's children learn to talk by hearing others talk, and as those deaf ones never heard, so they never learned to talk. Very well. The first man, at the beginning of the series of humanity, had no powers or faculties which his descendants do not possess, and as they all have been under the necessity of learning to talk by hearing others talk, will you unbelievers and skeptics tell us, if you can, how that first man became a talker? Can the life-long deaf talk as well as those whose ears are perfect? No. Well, then, the difficulty rests upon you. That you may remember it, I will repeat it once more, it is this: who did the first man hear in order to learn the talker's trade?

WHERE DID LANGUAGE COME FROM?

Do you tell us that society made language? Then society must be older than language, for the maker is always, of ne-

cessity, older than the thing made. But without language there could be no interchange of ideas, and without this society could not exist. Where there is no intelligent communication of ideas we never think of society. Society does not exist where there is no intelligent communication of ideas between persons. The trees in the grove are never spoken of as a society. They are not and can not be in the social state. Neither are the brutes around us. Man is the only being upon earth capable of becoming a constituent element or part of society. Mr. Blair says, in his lectures on Belleslettres, "It would be extremely difficult to conceive how society could exist without language." Now, as society can not exist without language, it is certain that society could not be the author of language, for the author must be older than his production. But Mr. Blair springs another difficulty. It is in these words: "It would be equally difficult to conceive how language could exist without society." A moment's reflection will satisfy all reasonable persons that language can not exist without society, and that which can not exist without the other can not be the maker—author—of the other, for the maker must be older than the thing made. Then, as neither of these could exist without the other, neither could be the author of the other. So language and society are both effects, and their cause is outside of or antecedent to both, for every effect has an antecedent cause.

WHO, OR WHAT, IS THAT CAUSE?

First, it must have existed before man. Second, it must have possessed the powers of speech; and, therefore, must have been an intelligence. We have already seen this in our reflections upon the fact that the life-long deaf, who are deprived of hearing words spoken, are always dumb; so man, if he had never heard words spoken, would have remained dumb. He that created the ear, could He not hear? Did He not know what He was doing? He that arranged the vocal powers of man, could He not speak? Is there no evidence of an intelligent authorship here? He who not only created but also endowed

man with all His noble and God-like attributes, would He not delight in visiting man and talking with him and learning him the art of speech? Did man not have the privilege of learning to talk? Did he not hear and learn from the "ancient of days"—from his great author? Is it not unreasonable to suppose that the author of man's being took no delight in him? *Without this* the first man could never have commanded the use of words. Here we have the "Arriere pensee" clue, that is, the clue in mental reservation; and here we meet the axiom. The clear is the true, and the "Ariadne," the clue that leads us out of the labyrinth. Language at the first must have been specific. This, in the nature of the case, must have been true; that is, each and every word must have been used in such a manner as to convey a certain definite idea. As we have already seen how mathematics aid us in passing back to the first man, so we can easily see how to reach an approximate idea of his mental condition. Physiologically, he might have been a full developed athlete, but in mentality, like the helpless infant. He is at the first uneducated. True, he possesses powers of mind, but they are inactive. No thought has passed through his mind to wake him up. He opens his eyes and immediately he thinks, he hears, and thought is increased. He is connected with the objective world of things by means of the five senses, and his mind goes to work upon these. His thoughts are all his own; he himself thought them; they were within his reach. He saw and heard, but his thoughts, like yours and mine, did not go beyond his perceivings. Yes, he wakes up and hears a rustling sound in the air just above his head; looking up he discovers a pair of the birds of Paradise flying over him; they light on the branch of a tree near by. These were the first things seen; he saw them in the morning of the first day of his life. He looks and looks, and thinks these birds are older than himself, for he remembers having seen them at the moment of the first consciousness. The question possible came up, Whence came they, and all the other things which I now see and hear? Were they always here? No answer is found. His curiosity is aroused; his

reason is perplexed ; he *would be* puzzled. He now reaches for thoughts too high for him ; neither bird, beast, nor any other part of all creation can give the light he seeks. Whichever way he turns he receives no answer ; he is bewildered ; he is now anxious for light and ready to receive it. Man has found his extremity, and this is God's opportunity. He visits man and talks to him, and man, hearing the speech of his Creator, learns to talk. He is now able to ask for the solution of the perplexing problem of the ages, From whence came all these beautiful and useful things with which I am surrounded ? Did they come of themselves, or did somebody make and arrange them ? Here the Lord drives away all his troubles, simply saying : " I created all these things ; the earth and the heavens, and all that is in them, the sun, moon and the stars also, and I now place you here in this beautiful Eden, earth, to dress and keep it." Thus man obtained the use of language and the foundation of religion at the same time. Of this I will speak more at length in my next. Tell them farewell.

N. B.—Let the determined skeptic answer these essays if he can, and if he can not, let him be an honest man and surrender.

MIND AND INSTINCT, OR STRICTURES UPON THE TEACHINGS OF EVOLUTIONISTS.

The evolution imagination ventures to affirm that man's intellectual superiority over the brute "is not *qualitative* but *quantitative*." Then it follows, of necessity, that intellectually considered the brute is the image of man just as much as man is the image of God, the difference being *quantitative* and not *qualitative*. Evolutionists claim that "man's superiority over the brute results from greater complexity and superior development of the brain." Now if man, as they say, once lived the life of the brute, and his superiority now is simply quantitative, why is it that his inferiors of to-day are not passing into real manhood ? They are far superior to any creature which is "not far from the tadpole

stage of evolution." If we were once there, and evolutionists say we were, why not take all brutes in as our *kins-folk*.

Now, since evolutionists have learned the secret of mind-making by training dogs and other animals to certain habits, and giving time for heredity to transmit those habits, they being "immediately petrified in brain structure," why should we not go to work and bring about a millennial glory, at least by the third or fourth generation? If so much has been overcome as lies between man and the tadpole, with the tadpole capital only to work upon, perhaps we might, with our present capital, bring into existence a race of gods. Why not? We are taught that "instinct is habit petrified in brain structure and transmitted by heredity," that it is, consequently, "organized ancestral experiences that are the source of instinct, but not always." Why this modification in the teachings of evolutionists? Do they not know that the acknowledgment of the existence of an original instinctive endowment breaks down the whole theory of mind-being from environments? And what right have Atheists to claim instinct as an original endowment, in certain cases? The very idea is destructive of their speculation, for in order to an original endowment, as they term it, over and above that which is the result of ancestral experiences petrified in brain structure and transmitted, there must be the endowment, that which endows, and the endowed. These three things stand or fall together. But why should they claim this exception of an original endowment? The answer is easy. Facts that are utterly against them are known to exist in the world of instincts. We have an example in the instinct of the honey bee. Neither the drone nor the queen ever built a cell. So this is conceded to be an original endowment. O, ye evolutionists! will you tell us where this cell-building instinct came from? You claim that it was, or is, an original endowment. *From whom?* Again you tell us that instinct depends upon brain structure in every instance; then what is the difference between instinct and intellect or mind? You tell us that mind also depends on brain structure, and you say that intelligence is unlike instinct, because it

works by experience, not ancestral, but, on the contrary, by individual experience.

Then we have it thus :

First. Instinct works by ancestral experience, petrified in brain structure, and transmitted.

Second. Mind works by individual and not ancestral experience.

Third. Instinct is sometimes an original endowment.

Now, can we or any others tell how it is that mind depends, just like instinct, wholly upon brain structure, and is, at the same time, unlike instinct in that it is wholly dependent on individual, not ancestral experience? And if mind or intelligence does not depend on ancestral experience, how is its origin to be accounted for on the hypothesis of heredity through evolution of species, starting, without life, instinct or mind, by blind forces operating on dead matter, and the forces themselves simply the forces of dead matter? The capacity for intellectual improvement is a remarkable peculiarity of man's nature. The instinctive habits of the lower animals are limited, are peculiar to each species, and have immediate reference to their bodily wants. Where a particular adaptation of means to ends, of actions to circumstances, is made by an individual the rest do not seem to profit by that experience, so that, although the instincts of particular animals may be modified by the training of man, or by the education of circumstances, so as to show themselves after a few generations under new forms, no elevation of intelligence ever appears to *take place spontaneously*, no physical improvement is manifested in the species at large. On the other hand, we observe in man not merely the capability of profiting by experience, but the determination to do so, which he is enabled to put into action by the power which his will, when properly disciplined, comes to possess, of directing and controlling his current of thought by fixing his attention upon any subject which he desires to keep before his mental vision. This power, so far as we know, is peculiar to man, and the presence or absence of it constitutes the difference between

a being possessed of powers to determine his own course of thought and action, and a mere thinking automaton.—*Car-penter's Physiology*.

REVIVAL OF LEARNING.

TO WHOM ARE WE INDEBTED?

Charlemagne, Emperor of Germany, who is known as a Christian prince, and Alfred the Great, of England, lived in the eight and ninth centuries. The darkest period in the dark ages was between the fifth and the eleventh, but they are known as the *earliest* luminaries of the modern world. They encouraged learning both by example and patronage, but they could not overcome the gross ignorance of their times; nevertheless they shed a strong and living lustre over the age in which they lived. (*See Elements of General Knowledge*, by Henry Kelt, Fellow and Tutor of Trinity College, Oxford, p. 246.) Where, and under what circumstances, were their schools established? They were confined to churches and monasteries, and the monks presided over them, but they were inadequate to the task of diffusing knowledge in any extensive circle. The reign of heathenism and ignorance continued.

The Arabians had introduced the knowledge of arithmetic, geometry, astronomy, chemistry, medicine, and the philosophy of Aristotle into Spain. (*See Warton on Pope*, vol. 1, p. 184.) At the beginning of the eleventh century several enlightened scholars undertook to educate the youth of the cities of Italy, and at a later period those of France, England and Germany. To the stability and prevalence of the education thus begun is the establishment of the universities of Europe attributable. Those of Paris and Oxford carry their claims to antiquity to the times of Alfred and Charlemagne, but it is said that the real claims of Paris stop with Phillip Augustus in the twelfth century. In the year 1264 Merton College was founded by Walter de Merton, Lord Chancellor of England and Bishop of

Rochester, but the honorable title, "Mother of Universities of Europe" is due to Bologna. It was in her walls that learning, in the eleventh century, first attempted to raise her head.

It is said upon good authority that 10,000 students were assembled here in the next century, that is, somewhere about the beginning of the fourteenth century, and that each country in Europe had its resident regents and professors at Bologna. Here the studies of the civil and canon law constituted the almost exclusive objects of application, but Paris directed the attention of her scholars to theology. Oxford began at this time to acquire fame and to rival the foreign universities in the ability of its professors and the multitude of its members; in the year 1340 they amounted to 30,000. Many other universities were soon established upon the models of Bologna, Paris and Oxford. In these logic and scholastic divinity were for centuries the reigning subjects of pursuit. The works of Aristotle were studied with great eagerness. Upon the logic of Aristotle was founded the cultivation of scholastic theology and casuistry, which is a department of morals; its object is to lay down rules for directing us *how* to act where there is any room for doubt or hesitation. To this belongs the decision of what are called cases of conscience, that is, cases in which we are under obligation, but which, from certain surroundings, give rise to doubt, or how far the obligation may be dissolved; such as the obligation to keep a promise obtained by fraud or force.

To make nice distinctions between one word and another, to separate subjects by infinite divisions, not as the real nature of things, but as fancy directed, and to draw conclusions with no moral end in view, were the pursuits of the schoolmen. The decrees of the councils of the Church of Rome, its edicts and ceremonial and ritual observances, were scrupulously regarded instead of obedience to the pure and practical elements of Christianity. Classical learning was entirely neglected. Here is the feature of Roman church history which infidels have endeavored to use falsely against *even Rome*, to wit: the opposition of the churchmen of those times to *classical learning*.

This was considered dangerous to true piety, and calculated to corrupt the pure theology of the gospel, because the orators of Greece and Rome were regarded as blind guides of erring reason and seducers to the paths of sin and destruction. Virgil and Horace were looked upon merely as the advocates of a profane and idolatrous mythology, and Cicero was regarded as a vain declaimer, impiously elated with the talent of Pagan eloquence, but the infidel charge that the church has always been in the way of scientific education, *expressed in unqualified terms*, is simply false in fact. That there was a time when she was opposed to classical learning is a well attested fact, but she, at the same time, taught and operated in universities and monasteries, as stated above. The first dawns of modern literature are seen in connection with the cultivation of the language of Provence and the productions of the Troubadours. The first great teacher in this connection was William Count, of Poitou, a nobleman, distinguished by his powers in the crusades. Many of the men of note who were in the crusades, were of his character. Their writings upon the topics of war, gallantry, satire and history, first roused Europe from her ignorance and lethargy, first taught her to think and reflect and judge upon subjects of imagination. The Troubadours sustained the middle place between Gothic ignorance and Italian excellence, and literature is indebted to them for rearing the first fruits of European genius and inspiring the moderns with the love of poetry. Their influence and language spread over all the countries of Europe. Their bards were in the courts of kings and the castles of barons. The commencement of the crusades and the beginning of the fifteenth century, mark the limits of their fame. Their romance had its rise in the manners of chivalry, and fell into disrepute when chivalry declined. In the fourteenth century men of intellectual genius in Italy resolved to cultivate their own native language and to combine with its grandeur the charms of imagination and the acquirements of classical learning. The poetry of the Tuscan school, the works of Dante, Ariosto, Boccio and Petrarch, have never yet been excelled by four succeeding centuries of genius and literature.

The way was open for the revival of classical learning in the fifteenth century, and for the cultivation of all the arts and sciences connected with its cultivation.

The downfall of the Roman Empire in the east and the discovery of the art of printing happened about the same time. Scholars had long trembled in view of the approach of Mahomet the second. Constantinople was captured by the Turks in 1458; then Chrysoloras, Gaza of Thessalonica, Demetrius Chalcondyles, Johannes Lascaris, Callistus, Constantius, Johannes Andronicus, and many other learned Greeks, fled into Italy for protection, where they found, at Florence, several Greek professors who had been persuaded by Cosmo de Medici to settle in that city. They settled in Florence and there interpreted the ancient writings which had been kept in the eastern metropolis. The best Italian scholars fell in with them and soon became enamored with the spirit of poetry, eloquence and history. Here a better philosophy was soon taken up, and the cunning of scholasticism, as known in the empty speculations of metaphysicians, gave place to the more profitable principles of moral philosophy. The study of the Greek language was introduced in England by William Grocyn, a fellow of New College, Oxford, who died about the year 1520.

"To the mechanical genius of Holland we must ascribe the discovery of the art of printing, for the original inventor was Laurentius John Coster, of Haerlem, who made his first essay with wooden types about the year 1430. The art was communicated by his servant to John Faust and John Guttenberg, of Mentz. It was carried to perfection by Peter Shœffer, the son-in-law of Faustus, who invented the modes of casting metal types."

"Trihemius, in his Chronicle, written A. D. 1514, says he had it from the mouth of Peter Shœffer that the first book they printed with movable types was the Bible, about the year 1450, in which the expenses were so great that 4,000 florins were expended before they completed twelve sheets. The author of a manuscript, Chronicle of Cologne, compiled in 1499, also says that he was told by Ulric Zell, of Cologne,

who himself introduced printing there in 1466, that the Latin Bible was first begun to be printed in the year of Jubilee, 1450, and that it was in large type. Mr. Edwards, of Pall Mall possessed a copy of this curious Bible in three volumes, bound in morocco. In his catalogue it was valued at £126. There is a beautiful copy of this work in the Bodleian (or Bodleyan) Library in the University at Oxford.

The art of printing soon spread over the greater part of Europe, and to-day our world is a world of books, and the love of the Bible was the origin of printing.

COUNCILS.

UNITY OF ROMAN CHURCH.

The Council of Nice assembled in Asia Minor by the direction of Constantine in the year 325. Here we see more than two hundred and fifty bishops, mostly from the east, with presbyters, deacons and others, engaged in an effort to settle the Arian heresy, which consisted in maintaining that Christ was the most exalted of all created things, but inferior to God the Father. This opinion was first ventilated in the year 318. It was publicly condemned by the Council of Alexandria in the year 320, and then by the Council of Nice. This Council maintained the perfect equality of essence of both Father and Son, and could only express their relation by terming it eternal generation, which Dr. Adam Clark calls eternal nonsense.

“Arius and his partisans were banished by the Council of Alexandria, but as he had powerful adherents he found means to return at the express command of Constantine. He was on his way to receive the oath of ministerial allegiance when he very suddenly, as some say, died by poison. His death was in the year 336. It is said that Constantine was baptized into the Arian communion in the year 337. The followers of Arius increased greatly after his death. Under Con-

stantius, called *Flavius Julius*, Arianism became the religion of the court, and it even penetrated as far as Rome, which was obliged to receive into its communion Felix, an Arian bishop. But the divisions which grew among the Arians themselves prepared for the Catholic church an easy victory over them and led to their final extinction." It is worthy of being remembered at all times, and under all circumstances, that this whole controversy is unauthorized in the Gospel of Jesus Christ, faith in him as the Son of the living God being the great truth upon which the Church of God is built. What eternal nonsense it is to be quarreling about whether he and his Father are of the same essence. The truths of Christianity and of Protestantism are found in the teachings of the Antinicine fathers, but we must remember that these were uninspired men, and therefore displayed no *standard* of truth. The term fathers, without qualification, includes a vast range, comprising a period of eleven hundred years, from Clemens to Bernard, from the Bishop of Rome to the Monk of Clairvaux.

Immediately after the Council of Nice their works took on the infections of popery. Each succeeding writer in each succeeding century added to the gathering mass of error and superstition. The filth and dirt accumulated until the system of delusion was fully developed in the "man of sin." The Fathers, as they are called, are entitled to no more than other men. They should never be resorted to as authoritative or inspired, for they were not. They may be used as witnesses to show the customs of their times. So far as they are concerned as *the standard* of truth, we may just as well, with safety and without remorse, deliver them to the Vatican to rot with the lumber and legends of the dark ages. The anti-Nicene fathers had many errors, but theirs were not the errors of Romanism. The religious productions of the first three centuries of our era contain, in the main, the principles of Protestantism. The post-Nicene fathers, or popery, may be compared to a field of wheat overrun with weeds. The great work of the Protestant reformers was to eradicate the weeds. Failing to accomplish this in the Roman field, they gathered

the pure seed grain and sowed it in the Lord's field, "the world," where it now waves in beauty, tending to a glorious harvest. Once on a time a person was asked where Protestantism was before the Reformation. He answered in turn, It was where your face was this morning before it was washed. The reply was just. Dirt could be no part of the human countenance, and removing the filth by washing could neither change the features of the face nor destroy its identity. By this cleansing operation the face only assumed its normal and natural appearance. In like manner the superstitious traditions of the Roman church were no part of Christianity. It was but proper that the reformers should dismiss the adulterations of the ages and plant their feet away back in the land of Israel with the Christ of God.

Arius was regarded as an innovater on the true faith. The great enemy of Arianism was simply Trinitarianism. The council of Nice was presided over by Hosius. The assembled fathers declared the consubstantiality of the son for the establishment of Trinitarianism and the extermination of Arianism. This wonderful term, *consubstantiality*, had been rejected by the synod of Antioch sixty years before, and by Dionysius, of Alexandria, in opposition to Sabellianism.

In 359 the Emperor Constantius assembled the council of Rimini, a city of Central Italy. Six hundred bishops and a number of priests now undo all that the council of Nice had done. This council was as accommodating to Arian Constantius as to the Trinitarian Constantine. Constantius, forsaking the Trinitarian system, adopted Arianism, and Greeks and Latins complied with the imperial wishes, and, like dutiful subjects, signed the Arian and semi-Arian confessions of Sirneium, Seleucia, Milan and Ariminum. The western and eastern prelacy subscribed in compliance with their sovereign to the Arian creed, which, as Du Pin has shown, was signed by his infallibility, Pope Liberius.

Next in our programme comes Theodosius I., assembling a council of one hundred and fifty bishops at Constantinople in the year 381. Theodosius was a zealous Catholic; he was

baptized before the end of the first year of his reign, and immediately published an edict in support of the doctrine of the Trinity, branding all who did not hold it as heretics. His council was presided over by St. Gregory Nazianzen. The chief work of this council was to anathematise the Council of Rimini, which was composed of six hundred bishops and a multitude of priests. This work was done, and so one hundred and fifty bishops curse and denounce as heretical and false six hundred bishops and a multitude of priests; so the voice of the many is not always the voice of God, nor yet the voice of a council the voice of a Pope; neither is the infallibility of a Pope always found in a council, nor is the infallibility of one Pope always found in the voice of another.

Theodosius II. convened a council in 431. Nestorius, bishop of Constantinople, seems to have been the cause of this convocation, having persecuted all who were not of his opinions; now undergoes persecution for having plead that the Holy Virgin Mary was not the mother of God. He plead that Jesus Christ being the word, *consubstantial* with the Father, Mary could not, at the same time, be the mother of God the Father and of God the Son. To settle this quarrel Nestorius demands a council and obtains it. This council condemned Nestorius, and one of its committees displaced Cyril. The Emperor, Theodosius II., reversed all that was done, and then permitted it to reassemble. The deputies from Rome, John, Patriarch of Antioch, with twenty-six suffragans, arrived five days after the transaction, and it is on record that his arrival was followed by one of the most distinguished cursing matches of antiquity. The Roman bishops on occasions of this character always had recourse to cursing, and they scarcely ever failed to ease themselves up with an overflow of anathemas and execrations. Cyril and Nestorius exchanged mutual imprecations, even before the sitting of the council. The saint, it is said, had launched twelve anathemas at the heretic in an Alexandrian synod in the year 430, and the heretic Nestorius thanked the saint by returning the same number of inverted blessings. This has been a heavy business among Popes for

many centuries. John and Cyril engaged in the same kind of warfare immediately after John's arrival at Ephesus. John and his party congratulated Cyril, Memnon, and their accomplices by deposing and excommunicating them, and now the parties continue, for some time, to give vent to their feelings in mutual anathemas. These benedictions were the only articles of mutual exchange, current and of legal tender value between the parties. At last the Emperor had Nestorius and Cyril arrested, and ordered all the bishops to return each to his church, and so no conclusion was reached. The Greeks called the second assembly at Ephesus a gang of felons, but the first, it is said, excelled it in all the arts of villainy. The contest was finally ended, not by the church, but by the state. The Emperor reinstated Cyril and banished Nestorius, and the western diocese was in the end reduced to submission and the church to unity, not by ecclesiastical authority, but by imperial power. (See Evagrius 1, 5 ; Liberatus c. 6 ; Godeau 3, 310.) The Council of Chalcedon met in the year 451. St. Leo, bishop of Rome, took the advantage of the troubles which the quarrel about the two natures occasioned in the empire, and presided at the council by his legates, which was a new feature in councils. But the fathers of the council apprehending that the church of the west would, from this precedent, pretend to the superiority over the eastern church, decided, by their twenty-eighth canon, that the see of Constantinople and the see of Rome should enjoy alike the same advantages and privileges. This was the origin of the long enmity which prevailed and still prevails between the two churches, the eastern and the western. This council endorsed and established the "two natures in one person." The twenty-eighth canon of this council has been rejected and condemned by the Latins, yet Pelagius, Gregory, Pascal and Boniface acknowledged this council, thereby placing the seal of infallibility upon it as much as they ever did upon other councils.

In 553 Justinian assembled a council at Constantinople to discuss the three chapters, as they were designated, composed by Ibas, Theodoret and Theodorus. Vigilius, bishop of

Rome, with bishops and deacons from Italy, Africa and the east, was in Constantinople during the entire sittings of this council, and refused to attend although invited. But the council went on, all the same. His infallibility, supported by his clique, opposed the emperor and his council, but in vain. He formed his bishops and deacons into a separate council, published a constitution defending, in *modified terms*, the three chapters, and interdicting all further discussion upon the subject by the authority of the Apostolic See; pronounced anathemas against the persons and defenders of the authors of the three chapters. Having now made himself a partisan of the authors, who were condemned by the emperor's council, he was cursed for promoting heresy, and banished in dishonor. This served to bring him to his senses upon several matters, and so he turned about and approved what he had before condemned. And so heresy was converted into orthodoxy by the magical power of an emperor at the expense of the infallibility of Vigilius. The Italians, Tuscans, Ligurians, Istrians, French, Illyrians and Africans, who took a stand against the emperor, were like the pope, the "vicar general of God," converted by the sword of Justinian. The Italian clergy who resisted were banished.

"In 681 there was a council at Constantinople, convoked by Constantine, *the bearded*. This council was called by the Latins '*in trullo*,' because it was held in an apartment of the imperial palace. The emperor himself presided. The bishops of Constantinople and Antioch were on his right hand, and the deputies from Jerusalem and Rome were on his left. In this council it was decided that Jesus Christ had two wills." Here "Pope Honorius I. was condemned as a monothelite, that is, as wishing Jesus Christ to have but one will." O, shame! What will come next? Well, we are out at sea in the very darkest periods of the dark ages, and there is no telling how much our senses may be shocked. We find next what is known as the Second Council of Nice. It was assembled by a woman, Mrs. Irene, in the name of her son, whose eyes she had caused to be put out. Her husband, Leo, had

abolished the worship of images as leading to idolatry. This woman re-established this worship. During Constantine's minority she executed the imperial power. She was a bold defender and patron of emblematic or image worship. It is said that she had the ambition of Lucifer and the malignity of a demon. She is accused of being connected with the murder of her husband. "She put out the eyes of Nicephorus, and amputated the tongues of Christopher, Nicetas, Athenius and Eudoxas, Constantine's sons, for *suspicion* of conspiracy. She destroyed the eyes of her own son." "No woman," says Bruys, "was ever less worthy of life than this princess." Her ambition, says Godeau, made her violate all the laws of God and man. Now listen, but first prepare to experience all that the opposite extreme can possibly produce. Is there any place in your nature where life and death, or heaven and hell, can meet in festive joys? No. Then bear with my story the best you can, for it must be told. Here it is: Theodorus and Theophanes extol that vile woman for her VIRTUE AND EXCELLENCE(?). The Greeks placed her among the saints in their menology, and in holy festivity celebrate her anniversary. Hartman and Binius, in more modern times, flatter her prudence and piety(?). Alexander lauds her religion and faith as worthy of immortal honor(?), though the blinding of her son, he admits, exposed her to reprehension. Baronius justifies the assassination of her son. He commends the inhumanity which arose from zeal for religion. Here let the curtain drop till my next on councils makes its appearance.

INFIDELS IN EVIDENCE IN FAVOR OF CHRISTIANITY.

We should not be surprised when wicked men of every grade of character assail our religion, for its great Author erected a standard of duty too perfect to suit their unruly passions and lusts. Opposition to Christianity is the natural correlative of an unregenerated heart. This fact was the cause of all the suf-

ferings of the primitive Christians, not the only cause, but the *first* and *leading* cause. One striking circumstance is worthy of notice, which is, that they have censured Christians for their zeal with an unsparing tongue, and, at the same time, they have shown as much if not more vehemence and obstinacy in their own good-for-nothing opposition. Every kind of opposition has been manifested which the ingenuity of man could dictate. Indeed, there is little urged against Christianity in our day that is original. Almost every cavil and argument may be traced to Voltaire, Porphyry, Celsus and Julian, the old enemies of the Christ. Infidels, who dislike (will you hear it?) the labor and trouble of investigating the question of the claims of the Christian religion upon their intelligence, seize with avidity upon the labors of others and parade them before the public mind. Just now there is no question put so often by men who feign to be unbelievers as, "What do you think of Colonel Ingersoll?" "He stirs you up." The little city of Logansport was favored not a great while in the past with a visit and lecture from the Colonel. After the lecture was over some half a dozen gentlemen were taking a lunch at an eating restaurant, and there was one very talkative creature in the group who had much to say of the Colonel's effort and of the "unscientific and absurd character of the Bible." Finally, one noble-hearted gentleman said to the boasting skeptic, Now you have said a great deal about the Bible, and I venture the assertion that you can't quote one verse that is in it. I challenge you to do it. Just give us *one*, long or short, from any chapter in all the Bible. The man failed. He couldn't do it. Then, said the Christian gentleman, you fellows are always talking about science and about the "unscientific character of the Bible," so I will now ask you one of the most simple questions known in science, and we will see whether you will answer it. It is this: How many teeth have you got in your mouth; how many does a man have? To the utter astonishment of the company the man failed again, and the company told him laughingly that he must treat to the cigars. Such fellows know comparatively nothing, and yet

they are always championing their men, who contain all their knowledge and do their thinking for them. Ask the infidel who his leaders are and he will point you to Hume, Voltaire, Thomas Paine, etc. Are Christians always holding up their great minds? Suppose we test the merits of the case in this manner, then who are your infidels that will compare with Jesus Christ and his apostles? or, with such men, even, as Milton, Clarendon, Hale, Bacon, Boyle, Locke, Newton, Addison, Lyttleton, West, Johnson and Campbell? Where, are your persons of such profound understanding? To compare such persons as these with Voltaire, Hume, Gibbon and Thomas Paine, is as silly as to compare manhood with infancy. No infidels try Christianity upon its own merits. If they were candid men they would separate Christianity from all foreign and irrelative circumstances, and test its evidences seriously, as the magnitude of the question deserves. Apply the same unbelief to the common and ancient records of history and you will at once get the credit of being rash and foolish. The scoffs and sarcasms and sophistries of infidels are not from a love of truth. Whatever the cause or causes may be, one thing is certain, and that is, that they do not understand Christianity itself, nor the nature and magnitude of its evidences. They condemn that which they never gave themselves the trouble to investigate.

Whoever investigates the religion of Jesus Christ will find that the character of its founder is far superior to any other character, and his apostles far superior to any other fishermen. To believe that his religion is of simple human origin is like believing that a first-class ship of war is the invention of a child. "The majesty of Christ and the divinity of his religion appears in nothing more than this, that in proportion to our acquaintance with the Scriptures of the New Testament does the light of truth shine upon the mind." The seeming successes of infidelity, and the multitude of apostates scattered over our country, makes us naturally more anxious to warn the rising generation against the errors of those who would mislead them. But there is nothing in these fearful signs of

the times to shake our faith or excite our fears, because the faithful Bible student finds the condition of our world just such as the Scriptures have foretold. All the surroundings that characterize the conduct of infidels; their expertness in ridicule; their extreme folly and resoluteness; their licentiousness and anxiety for change in laws as well as society; the snares laid out by them to catch the unsteadfast, and their vain professions to free the world from slavery, while they themselves are in bondage to corruption, are drawn by the divine pencil of prophecy with so much exactness that "he who runs may read." By examining the word of God you will find that the *Free-thinkers* of our country, the *Illuminati* of Germany, Darwin, Strauss, Huxley, Tyndal, Renan, and the man of our own land who is most noted in our midst for oratorical accomplishments without logic, argument or truthfulness of statements touching the Christian religion, are all present evidences of the divinity of the prophetic words of the New Testament.

WOMAN AND HER RANK.

I presume that Adam knew nothing of the subject of woman's inferiority. I do not think that he ever said to Eve, Don't soar so high nor dive so deep into philosophy, science and religion, because you are a woman. I don't think he ever said to his wife, Astronomy is beyond your reach, nor Science is too deep for your slender powers.

Home is a woman's empire, but this very fact demands that her intellectual powers should not be inferior to her husband's. A vast majority of people have their minds influenced and their characters formed by their mothers. Foolish and silly, as well as lazy women generally, have their counterparts in their offspring. By following the outlines of nature in her facts we have become scientific, and all the wisdom we can get from this source will be still more advantageous. The woman's physical nature should ever teach us that she is not to be taxed with physical labor beyond her strength and sphere of life.

Such taxation is barbarism and savageness. This heathenism always *destroys home*. The American Indian has no home; he lives an idle, lazy, good-for-nothing life, while his wife, or woman, as the case may be, does all the drudgery. For this *very reason* he was never elevated, as a general rule, above a shotgun and a hound dog, and never had a home superior to Doolittle's birth-place, which, he said, was "at Cape Cod, Nantucket, and all along up and down the shore."

It is said that the English is the only language in which the word "home" occurs. What infamous hours many bachelors keep; many of them die of dissipation because they have no mother, sister, or wife to look after them and render their homes pleasant and attractive. What an odd looking thing a house is without a female occupant. "Won't you tarry awhile?" "Can't you stay awhile?" "O, don't be in a hurry." Such is often heard, and the reply is, "No, I am much obliged to you, I must go, for my mother, my sister, or my wife, is expecting me." But for these sentiments he would stay until midnight; so some unmarried men are the most contemptible *boreds*. When you get acquainted with them you naturally hate to see them coming. Some married men fall into the same way of *boring* their neighbors. When I see a man doing this I suspect that he has lost his love of home associations, and ask myself the question, What is the trouble?

There is always an adequate cause for every effect. Modern "Freeloveism" looks to the annihilation of home, for the reason that it proposes no definite home for male or female. No people destitute of the light of the Bible ever possessed a home, such an one as ours.

One of the great abominations of infidelity is often met within the advocacy of *Freeloveism*, and matrimony binding at the option, simply, of the parties. What is a vagabond on the earth but a man without a home? Slaves have been the same in every age, and a government that does everything for its subjects will always keep them in degradation. A father and mother who would not effectually ruin their children must not raise them in indolence and affluence, doing everything for

them and teaching them nothing in a practical way ; even so a woman must be elevated until her post is one of honor. You might as well tie a man hand and foot, and command him to run a race, as to deprive women or others of their natural rights, and then expect them to rise or progress the same as those who are in the full possession of all their liberties. Give to all freedom and scope for their talents, and allow them to rise or fall at pleasure, but ever point them upward and onward.

Women were slaves in Egypt, in Babylon, in Ninevah, in Persia, in Greece and Rome, and all those nations *sunk*. She is now a slave in China, in India and in Turkey.

Adam said: "She is bone of my bone and flesh of my flesh ; she shall be called woman for she was taken from man. Therefore shall a man leave his father and his mother, and shall cleave to his wife, and they shall be one flesh."

Say what you will of gallantry, and of the flattery of the sex, but here you have the intelligent and affectionate language of the first man, which, for beauty and love, as well as simplicity, has never been surpassed. "She is bone of my bone," and consequently of my own rank. We are one. She is flesh of my flesh and therefore is my equal. "She shall be called woman," that is, a female man.

It is authoritatively asserted that the Hebrew term translated woman signifies a female man, just as in Latin "*equa*" is the feminine of "*equus*," "*Julia*" is the feminine of "*Julius*." But if she was a female man she possessed all the attributes of humanity, and therefore her dignity was and is the same as the other sex. Adam gave to Eve a position, an honorable position, for he took her in as a part of himself. His honor was her honor, his rank was her rank, and she was his helpmeet. My ideal woman is not one who is good for nothing, "bred only and polished to the taste of lustful appetite ; to sing, to dance, to dress, to troll the tongue and roll the eye." She should be a helpmeet as termed in the Bible. She should be a creature not too bright and good to labor in her proper sphere, that is, to prepare daily food, serve it up and guide the

house. A high legal dignitary placed an epitaph upon the tomb of his wife, that read: "An excellent woman and a good cook."

When a stout, able-bodied woman sits herself down and whines out, "I can't work," she gets down very low. What is such a woman good for?

It has been said that woman is man's imaginative side. Well, I imagine that there is a great deal of truth in the remark so far as many men are concerned, and this simple fact has ruined many a wife. A woman may operate very well upon a man's imagination, but that will never help him to make a living.

Let woman be, to all intents and purposes, the equal of man, trained for the work of every-day life, for this is what the word education means. Then throw open to her all the employments lying within her strength, which are now monopolized by men, and let this new advantage work a reformation in her education. What is her education even now, and in our own country? Instead of being educated for health and long life, they are trained in many instances for disease and a premature death. The history of woman, as woman, is not in our reach; at least I am not prepared to say it has been written. I wish it had, for I am persuaded that woman has been the great redeeming element upon the human side of bliss, without which our world could not exist.

"AND they charge that he (Thomas Paine) was a drunkard. That is another falsehood. He drank liquor in his day, *as did* the preachers. It was no unusual thing for the preacher going home to stop in a tavern and take a drink of hot rum with a deacon, and it was no unusual thing for the deacon to help the preacher home."—*Ingersoll*.

Therefore, if a man stops at a hotel and drinks till he has to be helped home, he is no drunkard? No! Ingersoll is a temperance man (?) and he knows.

THE TESTIMONY OF AN INFIDEL IN WHOSE
HEART EVERY SPARK OF TRUTH AND JUSTICE
WAS NOT EXTINGUISHED.

J. J. Rousseau says: The gospel, that divine book, the only one necessary to a Christian, and the most useful of all to the man who may not be one, only requires reflection upon it to impress the mind with love of its author and resolution to fulfill his precepts. Virtue never spoke in gentler terms; the profoundest wisdom was never uttered with greater energy or more simplicity. It is impossible to rise from the reading of it without feeling a moral improvement. Look at the books of the philosophers with all their pomp, how little they are compared with this. Shall we say that the history of the gospel is a pure fiction? This is not the style of fiction, and the history of Socrates, which nobody doubts, rests upon less evidence than that of Jesus Christ; and, after all, this is but shifting the difficulty, not answering it. The supposition that several persons had united to fabricate this book, is more inconceivable than that one person should have supplied the subject of it. The spirit which it breathes, the morality which it inculcates, could never have been the invention of Jewish authors, and the gospel possesses characters of truth so striking, so perfectly inimitable, that the inventor would be a more astonishing object than the hero.—*J. J. Rousseau, vol. 36, pp. 36, 39.*

HAVE infidels been martyred on account of their infidelity? Men are not so foolish as to have themselves devoured by wild beasts or perish in slow fires rather than recant from a theory they never espoused, Col. Ingersoll to the contrary, *notwithstanding*. Men do not prefer red-hot iron chains to denying a Lord in whom they never believed. Infidels have nothing to lose by recanting. Colonel Ingersoll says, "I think I would. There is not much of the martyr about me," *so we think of the Colonel!*

THE JEWISH RELIGION AND INSTITUTIONS KNOWN AMONG HEATHEN WRITERS.

BY HENRY KETT, B. D.,

Fellow and Tutor of Trinity College, Oxford. Published first in 1812.

“The transactions and literature of the ancient Jews were too remarkable to escape the attention of the learned and inquisitive Pagans when Judea became a province of the Roman Empire. Many particulars relative to the eminent character of Joseph as a minister to Pharaoh, and as an inspired prophet, to the emigration of the Jews from Egypt, their miraculous passage through the Red Sea, their settlement in the Holy Land, the institutions and ceremonies of the law, the splendor of Jerusalem in its most flourishing times, the magnificence of the temple, and the supreme, eternal and immutable nature of their worship, are related by Diodorus Siculus, Strabo, Pliny the Elder, Tacitus and Justin.”

CENTURIES BEFORE CHRIST.

The fragments of Sanchoniathon, the most ancient historian of Phenicia, who is supposed to have flourished not long after the death of Moses, confirms the Bible account of the origin of the world and of many men and places mentioned in the Pentateuch. Berosus, the Chaldean, and Manetho, the Egyptian, who lived in the reign of Ptolemy Philadelphus, king of Egypt, represent several circumstances known in the accounts given by Moses. They wrote about the time when the Old Testament was translated into Greek. Their evidence, to say the least, shows the honor that was paid by the most learned persons of the East to the records of the Bible.

I KNOW the Bible is inspired, because it finds me at greater depths of my being than any other book.—*Coleridge.*

Scientific and Religious Journal.

VOL. I.

NOVEMBER, 1880.

No. 11.

THE LIFE AND CHARACTER OF OUR RELIGION.

The character which the gospel of Christ requires is made up of all that is lovely, is formed upon the highest model, but it is not composed of the insensibility, the anger, the pride, the egotism, the worldliness, which is so common among men. It is not the cold indifference of modern moralists ; it is not the rank and scepticism of modern doubters, nor yet the intellectual rashness and moral phantoms of modern scientists. These have done all they could to take possession of the human heart, and have left it more miserable than it was before. The great author of our holy religion, through the instrumentality of our blessed Savior, brings us into the possession of his own spirit ; imparts to us the elements of his own divine excellence ; forms us anew in his own image. The idea of " Emanuel, God with us," is composed of the richest elements. It embraces all that is venerable in wisdom, wonderful in authority, and touching in goodness. Human greatness, blended with imperfections and many limitations, is seen only in detached and separate parts ; never appears in any one character whole and entire ; but in our Lord Jesus Christ these conceptions, or scattered rays of an ideal excellence, are brought together and constitute the real attributes of that Savior whom we worship, who stands in the nearest relation to us, who is the " head of all principality and power," and who pervades all nature with his presence. The object of the Christian religion is to recover man from his degraded, miserable condition, elevate him above his debasement, and reinvest him with the character of Christ,

that he may eventually dwell with the angels in the perfections of the Infinite One.

The views and spirit transfused into the soul of the Christian are very different from the views and spirit of the world. The spirit of the world is pride and selfishness, the pride of rank and office, the pride of wealth and worldly accomplishments, which lives for the praise of men. On the contrary, the Savior imparts to all his worshipers the loveliest of all the graces, a heaven-born humility, a modest estimate of one's own worth, and a deep sense of unworthiness on account of human weakness. As Christians we learn to humble ourselves in view of the majesty and perfections of our heavenly Master. "Before honor is humility." The Savior commands an humble religion; its love is humble, its faith is humble; its repentance, its baptism, its hopes, its joys, its raptures are all humble. True greatness is not found except in an humble mind; never is an archangel more exalted, more truly great, than when he bows before the throne of Christ. The spirit of the world is self-will and insubordination, hard-heartedness and impenitence, or inflexible perseverance in sin. The spirit of the world is one of self-indulgence and guilty pleasure. Sinners are lovers of pleasure more than lovers of God. They are eager for enjoyment and obtain it in dissipated behavior, thought and feeling. Lawless pleasure is the idol of the sinner's heart and the rule of his life; it often leads him to shame, infamy and ruin. The religion of Christ gives, in the place of this, the love of God and duty. The pleasures of the Christian are much broader and brighter than the pleasures of the disobedient; they are far superior to the sinner's day dreams and pleasures of sense. The spirit of the world rejects the truth of God; distrusts his word; has not sufficient confidence in his declarations, or, it may be, love for his praises, and so leans upon self, having no wants, fears, or despondency which it does not presume to relieve for itself. And often it happens when corruptions, doubts and disobedience have kept rule until the poor man is ruined and the hope of a better day is literally exhausted, that the soul

under the dominion of sin cries, "Lord, save, or I perish." Have you faith in God and in his word? then let unshaken confidence in Jesus Christ his son and our Savior become the great principle and impulse of action, rise up in the dignity of true manhood or womanhood and obey the gospel and live. It is hard to conceive of a darker, deeper chasm than that which would be made by the absence of this great principle and impulse of action which has formed thousands of characters in the image of the Redeemer.

Let no one suppose that the obligation to live a Christian life is a light one. Holiness is the highest attainment of a rational soul; it is the greatest good within the reach of man; it is the greatest good in the universe. Seek this, it is most sublime and excellent; seek to be virtuous and holy that your hearts may be won and subdued by the power of His own word. "Purify your souls in obeying the truth." There is nothing in the universe that can be a substitute for purity or holiness, it is an indispensable qualification for the heavenly world. O, when will men *understand* and *realize* that nothing possesses importance compared with this which relates to God and eternity. Never was there stronger evidence of folly than *that* man presents who chooses this world for his portion. If tears could quench the fires of torment they would be quenched at the remembrance of the folly which preferred this world's goods to the salvation of the soul. There is nothing upon earth that hurts the true-hearted, energetic Christian like the indifference with which those who have hope toward God are directing their way toward that "exceeding and eternal weight of glory."

In a short time we shall pass through the tomb. To-day we are floating upon the stream, to-morrow we may be floating upon the ocean of eternity. Another step and we have entered on the world of retribution, but what retribution is it? Is it the world of peace and joy? or is it the region of tribulation and anguish? "To those who by patient continuance in *well-doing*, seek for glory and honor and immortality—eternal life. But to those who are contentious and obey not the truth, but

obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doth evil." Is it not a melancholy state of being to be gliding down the stream of time under the fearful uncertainty whether we will land in the realms of bliss or the regions of anguish? You may be happy without power above your fellows, without influence over them, without great learning, without wealth, but you can not be happy without God. Give man all of this world that he desires, multiply around him the gratifications of sense and the pleasures of thought, and if God is not his joy and refuge the day is not far distant when he will feel as did the poor prodigal in a far country feeding upon husks in nakedness and want; but if you are a Christian you dwell with God in Christ, for "God is in Christ reconciling the world unto himself, not imputing unto them their trespasses," and if any man be in Christ he is a new creature. Whosoever abideth in him sinneth not—doth not serve sin. Nothing can make you *miserable* while you enjoy the presence of God. If you have accepted the Savior as "Emanuel, God with us," as "God manifested in the flesh," and have entered into him, you are at home with God—with the Father of your spirit—and why should you not be happy? "In him (Christ) all fullness dwells." God is there. Paul says, "All the promise of God in him are yea, and in him amen unto the glory of God by us." "It pleased the Father that *in him* all fullness should dwell." Are you in him? He says, "I am the door, by me if any man enter the same shall be saved," but the door was never known to be of any use to the man who passes by it. It is only of importance to those who enter. Have you no interest in this open door? It was said to a very needy people, "See, I have set before thee an open door, and no man can shut it." God is in Christ, Christ is the great doorway to the Father's house. He says, "I am the way; no man cometh unto the Father but by me." Do you ask how shall I enter the door? Well, do you really believe that it is your own duty to enter the door, or do you wait to be thrown into it by some *unknown* spiritual convulsion that you never have as yet ex-

perienced? How is this? Let us see. When the Savior was in the world he gathered about him a great many disciples. John the Baptist also gathered a great many more and prepared them for the Lord. These all received the "baptism of repentance for the remission of sins," were converted and saved. Jesus said to them, "Now, ye are clean through the word which I have spoken unto you"—John xv, 3. All this was accomplished before these disciples were baptized at Pentecost or any where else with the Holy Spirit. It was not given until Jesus was glorified, and when it was given it was not given to sinners to make them saints, but to the disciples who were already converted and pardoned, to guide them into all truth, to endow them with apostolic authority.

Jesus said to them, "Ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth." Acts i, 8. So these disciples were converted and cleansed—saved before they were baptized with the Holy Spirit.

There is no case in all the world's history of a sinner being baptized with the Holy Spirit in order to his conversion from sin, or in order to put him into Christ. These disciples who were baptized with the Holy Spirit were by the same means qualified to fill the offices of apostles and prophets—were guided into all truth—preached the gospel with the Holy Spirit sent down from heaven, and that "gospel is the power of God unto salvation, unto every one that believeth." Jesus said, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Paul says, "Christ loved the church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word." On Pentecost, when hundreds were convicted of their sins, and said, What shall we do? the answer from the spirit of God was, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. These all entered into Christ—the

door, while those disciples who had entered a good while before Pentecost were put into the offices of apostles and prophets by the baptism of the spirit. No man should wait to be *put* into the open door, to be put into Christ, but should do as all the disciples of Christ did in the days of Christ and of his apostles—flee for refuge into an open door—not wait to be put in, but enter. You can be saved in heaven without being put into the office of an apostle or prophet, but you can not enter heaven without being sanctified and cleansed. Will you come and enter by the Lord Jesus, become a child of God by faith in Jesus Christ, being baptized into Christ? Do you say this is not the way? Then, why? O, why should the pages of this book of books be burthened with such things? Were those disciples who received the baptism of repentance for the remission of sins before Pentecost out of Christ—uncleansed—unwashed? No! They were clean through the word spoken unto them. They were converted—pardoned. Will you enter Christ, or wait to be put into Christ? Why is it that all men are not put into Christ? I answer, men are not put into Christ, they enter in—they come to Christ—they come to God—God is in Christ. “The spirit and the bride say, come! And let him that heareth say, Come! And let him that is athirst come! And whosoever will let him take the water of life freely.”

“Many of the Corinthians hearing believed and were baptized.” “When the Samaritans believed, they were baptized, both men and women.” This is our entrance into the door. We have now just entered into the church of Christ—into the family of God—it is God’s house—we are at home in the Father’s house, and naught will harm us if we live at home, if we are “obedient children not fashioning ourselves after our former lusts.” The injunction comes to us here: “Add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience brotherly kindness, to brotherly kindness godliness, and to godliness charity, and if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our

Lord and Savior Jesus Christ. But he that lacketh these things is blind and can not see afar off, and had forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." "Blessed are they that do his commandments, that they may have right to the tree of life and enter through the gates into the city." Men in disobedience to the gospel feel, when they approach the cold Jordan of death, that every thing upon which they built their hopes is being swept away. Their thoughts, their treasures, their grandeur, their honors, their little world, their all, fails them here. They have lived at a distance from God, and now they tremble at the thought of approaching before him whose great mercy they have rejected. Death is a terror to sinful man—his afflictions are his darkest hours. It is not so with the Christian. To him death has no sting; over him the grave has no victory to boast, nor has the second death any power. He has unshaken confidence that every thing is safe in the hands of Jesus. What but obedience to the gospel of the blessed God will enable the child of faith, when flesh and heart fail to say, "Thou wilt show me the path of life; in thy presence is fullness of joy, and at thy right hand are pleasures forevermore. What then must be the happiness of fixing the heart on God, where there is nothing unlovely, nothing fickle, nothing false or dying. We may place our affections on the things of earth, and sooner or later we are severed from them. Here all is change, disappointment and consequent sorrow. It is not so in Heaven where all, is pure and immutable. From our best affections towards creatures up to the love of God there is a height as lofty as his ways and attributes are above the attributes and ways of mortals. No fear can haunt the mind that he may change in his character of love. He is beyond the reach of accident or change, perfect in goodness and power, and to those who trust in him, he is a sure and never-ending, and ever-increasing source of joy. "Blessed are all they that put

their trust in 'Emanuel.' " Their very sacrifices are more than compensated. If we give up self it is for the love of God. If we give up time it is for eternity, and in the exchange our happiness is not diminished either here or hereafter.

OUR INDEBTEDNESS TO REVELATION.—No. V.

LANGUAGE AND RELIGION.

BY P. T. RUSSELL.

Christian. Having in my last article traced language and religion to their necessary and only possible source, I am now ready to hear any objections that may be entertained. Mr. Skeptic, if you have any, present them.

Skeptic. Suppose that I admit all that you say, it would, in the nature of the case, account for the origin of one language only, while facts show that there are an unnumbered variety. So your argument is at fault. The same difficulty belongs to your conclusion concerning the origin of religion. Can you remove this difficulty?

Christian. Yes; but while I am pleased with your frankness, I must say, the difficulty is only apparent, not real. Look at yonder tree. There is but one main stem, or trunk, and many leading branches. These principal branches are each also divided into several minor branches, and these also throw out many lesser limbs and twigs. So it is with languages. As the smallest twig at the extreme end of either of those limbs can be traced to the trunk through the main branches, so all the various languages that are in use to-day, can and may be traced to a few older ones, and these, again, to one principal or parent language. The English language of the present time differs widely from the English of three or four centuries ago. Its number of words have more than doubled. And this has not been the result of the creation of new words, but of borrowing from other and older languages. So extensively has this been carried on, that Dr. Webster

says, that in gathering and arranging material for his dictionary, he found himself under the necessity of consulting thirty European and Asiatic languages. Our language may be called an amalgamation from a great many other languages. It is not an original language. We, like the ancient Greeks, have been borrowing extensively, and, like them, we have been careful to keep all that we borrowed. What is true of our language is equally true of all modern languages. Wherever there is commercial or other free intercourse, each party is found borrowing words from the other, and thus their vocabularies are lapping and continually increasing. *I am now ready to introduce the important consideration*, it is this, all modern languages are shaded by a few ancient ones. The English, German, French, Spanish, Italian, etc., are deeply shaded through borrowing from the Latin, Greek, Hebrew, and ancient languages, while these last, as well as other ancient languages, have never borrowed from the former. This shows that Greek, Latin and Hebrew are older than the others. I shall now take for granted *that* which all real linguists declare to be true, viz: that the smaller number of languages from which we and our cotemporaries have so freely borrowed, are all shaded by their borrowings from one; and, as the younger always borrows from the older, that one must of necessity be the parent language of all languages. This conclusion accounts for the word "babel" in our language, and its equivalent in all others, as well as for the existence of a multitude of words too tedious to mention.

RELIGION AND ITS ORIGIN.

The word is from "religo," and signifies *to bind over*. Webster says, "This word seems originally to have signified an oath or vow to the gods, or an obligation of such oath or vow." Religion, in its comprehensive sense, includes a belief in the being and perfections of God, in the revelation of his will to man, in man's obligation to obey his commands—any religion consisting in a belief of a supreme power or powers, governing the world, and in the worshiping of such power

or powers. That men have the power to become religious is too evident to require a word in argument; even Tyndal admitted that there was a place in man's psychological nature for religion. Now, since man possesses this, and as all his other powers and faculties were made for use, it is but reasonable that this faculty should also have its proper sphere of action.

TWO QUESTIONS.

They are these: First, was Polytheism or Monotheism the primitive religion? Second, is religion human or Divine in its origin? In answering these questions I shall gather facts, and from them deduce my conclusion, after the inductive method. First, universal history and tradition as far back as they can be traced, without one dissenting voice, locate the origin of man in Asia. From this point men migrated in every direction. Here, in Asia, their language and religion, if they had any, would be one and the same. This would, in the nature of the case, be true, whether religion was at first human or Divine. Again, as all derivative languages are found to be shaded by one primitive language, so all derivative religions will, on examination, be found to be shaded by the one primitive religion. That is, the leading or fundamental idea will be found more or less unclouded in all the more modern religions. Now, which is it that shades all religions? Is it Polytheism or Monotheism? Is the fundamental thought of either found in all the others? Will any one pretend that Polytheism is the primitive religion? Is its leading thought of many gods, found in all religions? It is not in Judaism, Christianity, nor Mahomedanism. These are one in their advocacy of one living and true God. This fact breaks the chain of Polytheism and ruins its claim to be considered the first religion. Here we must leave Polytheism and look after the claim of Monotheism. If this is the first form of religion, it must, according to our rule, shade all other religions; if it does not, then, *from this stand-point* all is yet in the dark.

MONOTHEISM TESTED.

In all time past it has been conceded that the maxim, "*vox populi, vox dei*," is true when taken in its broad or universal sense. "We are apt to attribute that to be true which all men presume. It is an argument with us that anything which seems true to all, as that there are gods, shows that they have engrafted in them an opinion concerning gods, neither is there any so void of laws or good manners that doth not believe that there are some gods."—Sen. Epist. C. 17. "This seems a firm thing which is alleged why we should believe gods to be, because no nation is so fierce, no man so wild, whose mind has not been imbued with an opinion concerning gods, for that uses proceed from bad customs. But all do however conceive a *Divine power* and nature to exist. Now, in all things, the consent of all nations is supposed to be the law of nature."—Cicero, Tusc., q. 1, p. 299. "In such a quarreling and tumult and gangling, you may see this one thing by common consent, acknowledged law and speech, that there is *one God, the king and father of all, and many gods the children of God*. This the Greek says; and this the Barbarian says; the inhabitant of the continent and the Islander, the wise and the unwise do say the same."—Max. Tyn., Dis. 1, p. 5. "It is an ancient saying and running in the race of all men, that from God were all things, and by him all things were constituted, and do consist."—Demundo (dedicated to Alexander), cap. 6. Here I rest, not for want of more witnesses, for the testimony of all antiquity is full on this point. There is not an ancient tribe, race, or nation, of which we have any information, historic or traditional, who did not acknowledge the existence of *one Supreme Being*. In this the chain is unbroken, so Monotheism must have been the first religion. The chain of Polytheism is broken many times. All nations did not acknowledge the existence of many gods. Indeed, no nation of antiquity acknowledged a plurality of supreme gods, while all nations acknowledged a *Supreme God*, who, with them, was the father of gods and

men. So in this way the chain was always broken, *never whole*. Polytheism then could not, in the very nature of things, be the original religion with Monotheism engrafted upon it. Simple Polytheism never existed with any nation ; it always displayed a supreme head, a Supreme God—father of gods and men. And even this form of Polytheism was acknowledged by a part of our race only. The idea is worthy of being repeated, that all nations of men throughout all antiquity acknowledged one living and true supreme and master God presiding over all gods and men. This idea lies at the foundation of all ancient Polytheism, and most certainly at the foundation of all ancient Monotheism. Now, as religion simply consists primarily in man's relation to God, with the accessory idea of dependence upon and obligation to him, the question is: Was that religion earthly or Divine in its origin? Were these thoughts the thoughts of men only, or were they too high for us? Can you think of your relation and obligation to a being of whom you have never heard or learned? No. Neither could man in the beginning, nor at any subsequent time. Religion came not from earth. Human genius was not and could not have been its foundation. There is but one other possible source, which is simply the will and teachings of the creator. Religion is unearthly, and hence Divine in its origin. The stream always declares the nature of the fountain.

Gentlemen skeptics, you boast of free and fearless thought. Make your vaunting good. Examine, if you dare, and let us have your strong reasons, if you have any.

The nature of man made revelation a necessity. This will be the theme of my next. Truth never fears the light, but known error is a coward, and loves the dark.

A NOBLE book ! All men's book. It is our first statement of the never-ending problem of man's destiny and God's ways with men on earth.—*Carlyle*.

FORCE AND LIFE.

DR. J. L. PARSONS.

The origin of force and life in the universe is a great puzzle to materialistic scientists. In the azoic period of our earth there was no life on it. The living creatures now on the earth must, therefore, have had some origin. That origin is not due to spontaneous generation, according to the testimony of the most enlightened scientists, Professor Haeckel to the contrary notwithstanding. The various vital manifestations and exhibitions of force in the universe are due to some cause. The intuitions of mankind, as well as the teachings of science, declare there must be a cause lying behind the universe which has produced it.

Two great philosophies contend for the mastery in the solution of the problem of life. Materialistic philosophy seeks to account for the origin of all things on principles which deny the existence of God, the Creator, and which make man wholly a material being. Christianity declares that the God of the Bible is behind the universe as its cause. The only things which materialists recognize as having any existence in the universe are matter and force. If force be used in the sense of mind or spirit, which it is not in this case, I have no objection to this statement. One of the first elementary lessons in material philosophy is the *inertia* of matter. Being at rest matter has no power to set itself in motion. Being in motion it has no power to put itself at rest. It is moved by a force which is in no sense an attribute of matter. Since the earth is in motion and teems with life, that motion and life must be due to force, which is the only remaining existence in the universe. As a cause lying behind the universe, this force is denominated the unknown force.

Prior to and in the azoic age we have nothing in the universe but matter and force, and according to Mr. Spencer, not only an unknown force, but also an unseen and an unknowable force. Subsequent to the azoic period and now we have the

earth full of life, intelligence and religion due to the unknown force. This unknown, unseen and unknowable force may be studied in the light of its manifestations and effects, Mr. Spencer to the contrary notwithstanding. Since all effects are contained in their causes, the universe as an effect must have been and must be contained in the great unknown force as its cause. The characteristics which mark the effect must mark the cause also. If the stream be fresh water, the fountain which sends it forth must be fresh water also ; for the stream is contained in the fountain. If there be no fountain there can be no stream. If there be no cause there can be no effect. If there be no involution there can be no evolution. The stream can not rise higher than its fountain. The universe now contains life. The unknown force must also contain life ; for all effects are contained in their causes. The universe has in it mind. The unknown force must have mind ; for all effects are contained in their causes. The universe has in it goodness and religion. So must the unknown force possess goodness and religion ; for all effects are contained in their causes. The unknown cause of all things must possess mind, intelligence, goodness, holiness, else these things could not have proceeded from the unknown cause. "*Ex nihilo nihil fit*" is still true. But life, mind, energy, holiness, are attributes of the God of the Bible. Whenever science divests the unknown force of these attributes which characterize Jehovah, she has left a cause wholly inadequate to the production of the universe. Whenever she invests the unknown force with life, power, intelligence and goodness, she has set up the God of the Bible.

Again, man is possessed of a mind and a religious element in his nature. If man's origin be due to the monkey or the tadpole, then the monkey or the tadpole must have a mind and a religious nature ; for all effects are contained in their causes. The monkey must have a mind superior to that of Newton's, and the tadpole must be more religious than man ; for the stream can not rise higher than its fountain !

Man has a religious element in his nature. That element seeks to be satisfied religiously, as the eye instinctively seeks

for light, the ear for sound, or the body for food. Until the constitutional elements of man's nature are changed, he will instinctively seek for a God capable of satisfying this element of his being. This part of man is satisfied in the Bible and in the God of the Bible. Hence I conclude, that the race as a race will never go into atheism.

As for myself, I heartily believe and fully accept the statement of the inspired bard of Israel concerning the problem of force and life: "With thee is the fountain of life." God the author of life and the source of all the force in the universe. I do not for one moment believe the teaching of my learned skeptical professor of physiology, Sanford E. Chaillei, that life is the result of organization; that digestion is a chemical process; and that animal heat and force result from this process. His favorite illustration was the steam engine. The fuel in the fire-box generated the heat which made the water in the boiler boil, and thus the *steam force* was produced that moved the boat on the river. But unfortunately for this illustration the Professor always left out of the consideration the fireman. No amount of fuel and water would ever generate force sufficient to turn a wheel without a fireman to light the fuel. So no amount of bread and meat in a man's stomach would ever generate enough force to produce a single blood corpuscle without the vital force to set in motion and keep up the process of digestion and assimilation. Without a God to endow the body with this vital force, there would be none, and consequently no digestion and no animal heat or physical force. If animal life and force result from organization and chemical digestion, a chemist could make a dead body live, where the organs are not destroyed, by putting food into the stomach and giving it time to chemically digest, which it would do in a short time, but it will neither produce animal heat nor support life. If digestion is a chemical process, the chemist ought to be able to take bread and meat and make a red blood corpuscle, which he can not do. Digestion and assimilation are *vital* processes. The vital force always eludes the test of the chemist; but that force is always present in the living animal

economy. The chemist can purchase every ingredient that enters into the composition of bone except the vital force, without which he can not make an inch of bone. The making of bone is a vital process which takes place only in the living animal economy. No physician can possibly have a correct physiological theory of the cure of disease who ignores the presence and power and office of the vital force in the human system.

The body of man was formed of the dust of the ground according to Moses, and no mistake; Mr. Ingersoll to the contrary notwithstanding. Moses further says that the Lord God "breathed into his nostrils the breath of life, and man became a living soul." According to this author, life did not result from organization. What the Almighty breathed into his nostrils was not atmospheric air; for the air was in his nostrils before Jehovah breathed the breath of life into them, and yet it did not make this body live. Using the term breath in the sense of air that we breathe, the old adage that "men die for the want of breath" is not true; for the body dead is surrounded with the same air as when it was living. When the Creator breathed the breath of life into the newly-formed body, and man became a living soul, he imparted more to it than simply air; and when the body dies, something more than simply air or breath has departed from it. Solomon was wiser than the average wise acre or the conceited materialistic doctor when he said concerning death: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." "The body without the spirit is dead," says Inspiration. It is the presence of this spirit in the human body, imparted to it by the Almighty, which vitalizes the body, which produces the vital force, by which force the body is builded and its operations carried on.

As the Creator formed the body of the first man of the dust of the ground, and vitalized it by breathing into it the breath of life, and endowed it with a living germ and vital force by which, under proper circumstances, it reproduces itself; so God said: "Let the earth bring forth grass, the herb yielding

seed, and the fruit tree yielding fruit after his kind, *whose seed is in itself*, upon the earth." The seed has in it a germ of life and a hidden vital force which heat, moisture and the soil have the capacity of developing, so that it reproduces itself. Every vital manifestation of this seed is the result of vital force with which the Creator has endowed every perfect seed. This force in the animal and vegetable kingdoms produces vital manifestations.

Chemical and other physical forces never produce vital manifestations. "Gravity is that species of force by which all bodies or particles of matter in the universe tend toward each other." The reason why bodies are drawn towards each other in this manner is because God has endowed them with a force which compels them to act in this way. To call it the force of gravity is no explanation of either the origin or nature of this force. To say that gravity makes the apple fall down instead of up is a polite way of expressing one's ignorance of such questions. To say that nature makes a seed grow, that nature heals a wound, is only to make a show of learning. God made the worlds and upholds them by the power of his word. God energizes nature. All the physical and vital forces of the universe are but the manifestation of his power. God has endowed all things that grow with the germ of life. Atheistical philosophy starts without God and ends without him. It seeks for spontaneous generation, but never finds it. It would have a stream without a fountain, and an effect without a cause, and a world without a Creator. I have no use for any theory of life, or of medicine, which denies the existence of God, whom I regard as the source of all the forces in the universe. Nature is only the manifestation of his power and wisdom. There is nothing supernatural in the universe unless it be God himself. All the wonderful phenomena of the human body are the result of a living force with which he has endowed it, and are to be explained, if explained at all, by a better knowledge of the intentions and workings of this force. This knowledge will be obtained by a more careful study of nature, by a more intimate acquaintance with him and his works. Anatomically,

physiologically, and intellectually, "man is fearfully and wonderfully made"; and every wonderful thing connected with him is worthy of our careful consideration.

Kokomo, Ind.

"ALLEGED CONTRADICTIONS."

ANSWERED, PERHAPS THE THOUSANDTH TIME, BY REQUEST
FROM LOGANSPORT.

"Michal, the daughter of Saul, had no child unto the day of her death."—Second Samuel, vi, 23. "But the king took the five sons of Michal, *whom she brought up for Adriel*, the son of Barzillai, the Meholathite."—Second Samuel, xxi, 8. Dear friend, if you will notice the last quotation closely you will find that the words which I have italicised clearly indicate the true solution of the difficulty, which has no real historic existence. Those sons *were not the natural sons* of Michal, but adopted sons, which she brought up for Adriel, whose wife *was Moreb*, the natural mother of those children. But, somehow, it comes to pass that you refer me in both cases to the first book of Samuel instead of the second. How is this?

Second case. "And it came to pass after these things that God *did tempt* Abraham." The contrary does not happen to be a contradiction. Here it is, "Let no man say when he *is tempted* I *am tempted* of God; for God can not be tempted with evil, neither tempteth he any man with evil.—James i, 13. Any grammarian can see at once that there is no contradiction here. God did (try) tempt Abraham. When was this and what was it for? Well, it was thousands of years before James's *present tense* language was written. Suppose I give a parallel. Here it is: Let no Jew say when he offers a lamb he offers it to obey the Lord, for the Lord accepteth not lambs, neither does he require them of any man. The contradiction is found in the fact that some thousands of years in the past, the Lord did, for wise and benevolent purposes, require Jews to offer lambs. Now, can any man fail to see

that there is no contradiction here. God did tempt Abraham. What was it for? Answer. He simply designed to teach Abraham, in a way that would impress the lesson upon the mind for all time to come, that the human beings were not to be offered in burnt sacrifices as the heathen were wont to do. His angel said to Abraham, "Stay thy hand." See! there is an offering fast by the horns in the bushes. *Don't kill your son!* Yes, God did try or tempt Abraham. It was a grand trial of his loyalty to God. And it was God's most effectual way of teaching Abraham and his posterity that they must not offer their sons and daughters in the fire as the heathen did. There is not only no contradiction here, but a grand lesson also, which represents God in just the reverse of the infidel interpretation of the case.

Third case. "And the man which journeyed with him stood speechless, *hearing a voice*, but seeing *no man*."—Acts iv, 7. This voice heard by those persons was in the *Hebrew tongue*, and as such was *not understood* by those who were with Saul. So we have it upon record in the 22d chapter of the Acts of the Apostles, that "they saw *the light* and were afraid, but they heard not," that is, *understood not*, the voice. That the voice was in the Hebrew is asserted in the twenty-sixth chapter and the fourteenth verse. We often hear a man's voice, and fail at the same time—say we did not hear because we did not understand the words uttered. Such is the latitude of the original term translated by the word *hear*. So there is no contradiction here. The term *hear* in one passage is used with reference simply to the noise; in the other it is used with reference to the *words spoken*, which they *understood not*. So it is said, they heard them not. Can you hear a man speaking in a dead language? You can hear the voice in the sense of hearing the noise, but you can't hear the voice in the sense of *hearing the language*. No man can hear a language unless he understands it in the sense of the original term.

Your fourth case is in the following quotations: "And Jacob called the name of the place Peniel; for I have seen

God face to face, and my life is preserved.”—Gen. xxxii, 30. It somehow happens that my good querist in giving this quotation refers me to the 31st chapter, which is wrong again. He says he has taken advice, and has read the contexts, Well, perhaps he has. But this is the second mistake *any way*. The first is reference to the wrong book. The second is reference to the wrong chapter. How is this?

Our querist’s contrary is, however, in these words, “No man hath seen God at any time.”—John’s Record i, 18. Our friend, proposing these contradictions for my consideration, says he has “given himself the trouble to investigate;” has “read the context in connection with each quotation, and still they are not clear,” yet for the last quotation he refers me to I John iv, 12. Well, well; how shall we understand this? And how shall we harmonize the quotations? Well, “No man hath seen *God* at any time”—this is true, for he is “the King Eternal, immortal, *invisible*, whom no man hath seen” with the literal eye, “*nor can see*.” This teaching is positive and pointed, but in ancient times even “those to whom the word of God was sent were called gods.” So said Jesus. The one Jacob saw was called a man. And again, there was a messenger—an angel, if you please—that bore Jehovah’s name upon him. (See Exodus xxiii, 21, *and context*.) This was the angel of God’s presence. “The angel of his presence saved them.”—Isaiah lxiii, 9. God’s great messenger bore his name. Men saw him, the angel, and seeing him saw God, for this angel was God with them—God’s representative bearing his name. This angel God, or angel having God’s name in him, talked with Moses. Moses saw him, and it is truthfully said that Moses saw God, that is, saw this angel whose name was that of God. “And when forty years were transpired there appeared to him, Moses, in the wilderness of Mount Sinai, an angel of the Lord in a flame of fire in a bush. When Moses saw it he wondered at the sight, and as he drew near to behold it, the voice of the Lord came unto him. * * * * * This (Moses) is he, that was in the church in the wilderness with the angel which spoke to him in the Mount Sinai and with our

fathers, etc. Moses went up into Sinai and saw God, but it was simply the angel that bore his name—the angel of his presence. That is all there is of it. I once sat in a church-house in Logansport when there were present representatives from different states in our Union, and a gentleman made a little address and introduced them to the audience, saying, Ohio is here, Iowa is here, Kentucky is here, Illinois is here, California is here. How was this? Well, those men were messengers from those states, and their presence was the presence of those several states. Just so the angel of God's presence was with Moses; and Stephen said, *with our fathers*. The presence of this angel was the presence of God, and they who saw him saw God, for this angel's name was *God*, or, in other words, "God's name was in him." But the God whose name this angel bore, and whose name even men bore who were called Gods, because to them the word of God was sent, and they, having God's word, were his representatives, *has not been seen at any time, neither indeed can be with literal eyes*.

N. B.—Friends who wish to engage our attention and space must remember the important rule among editors, and send their name along with their requests and articles.

SOME THINGS THAT NEED THOUGHT.

It has been said of past nations, that side by side have grown in their midst the elements both of greatness and of ruin. There is one phase of our society, as Americans, which is more to be dreaded than all others known to the philosophic mind, that is the reckless licentiousness which characterizes many politicians during political campaigns.

In ancient times a grand safeguard against this debasing practice was found in the law that said, "Thou shalt not speak evil of the ruler of my people." This evil, like all others, when it becomes a strong habit, is well calculated to stir up anger, and wrath, and hatred; to stir up the passions, and destroy confidence, which is always and only disastrous to the so-

cial state. This growing evil needs to be checked by some means, otherwise our country will experience tumults growing out of maddened party ambition, and party interests, which will cause disaster and grief. The ballot-box needs to be guarded with wise and severe laws, because it is the pivotal wheel in our government. And next to this, because of the relation it sustains to our government's welfare, is the reputation of our public officials. I would not screen them from their just deserts, but I do say that the leaders in political affairs should be, in common with all others, too high-minded to indulge in slandering each other, as many are in the habit of doing. It reminds me in some of our political campaigns of the cursing-matches of the Popes, in some of the councils that were held during the dark ages. It is possible that we have in Indiana, and perhaps in some of the other states, sufficient law upon the subject of slander, but law that is disregarded, being seldom enforced, amounts to nothing. Then, there is a disposition growing out of the pride of character to disregard the slanderer's tongue. Yet licentiousness tends to civil and social ruin all the same. That is to say, it destroys confidence, breeds retaliation and corruption, and inflames all the baser passions known in the dying agonies of a civil government. As an American citizen I would warn our people to manufacture all the public sentiment possible against this low, vile, and debasing practice, by pleading with our countrymen against it. And let us never hold our peace until we shall have thrown such safeguard around our ballot-box as will put an end to all the abominable corruptions that now threaten our existence as a free people. Is it true of us, that we carry the seeds of our own destruction as a nation in our own bosom? Are we to die as a nation, over the ballot-box? Shall we be so foolish? Let statesmen and politicians look well to the essential elements of the nation's life, by the advocacy of reform at this point where reform is most needed. And let Christians of every name plead for morality as an essential qualification for a place at the head of so great affairs as belong of right to the people of counties, states and nation. Righteousness exalts a nation, but *sin is a reproach* to any people. It is time for us to look after

the moral elements of every man's life who proposes himself as a candidate for office in our midst, but we can well afford to be satisfied with the truth. Shall we look to this?

While we pray as Christians for such rulers and authorities as will look to the permanent and lasting interests of our country, let us vote as we pray. Do we pray one way and vote another? If so, let us repent. Do we pray for righteous rulers and for a good government and then vote for profane, wicked men; for men of intemperate habits, men who are perfectly indifferent to the moral welfare of our country; men who will disregard the welfare of the nation by neglecting the elements of national greatness? If political parties triumph in this government through slander, trickery, whisky and corruption, and continue to do so, the time will inevitably come when we will realize the facts of national ruin. We might as well think of a man having good health and living long upon the earth who takes poison into his stomach continually, as to think of future glory as a nation if we carry out our purposes by dishonest, illegal measures and by railing, in a slanderous and unjustifiable manner, against the best men of the nation. It has been said that political parties are necessary as checks to corruption, but when parties themselves indulge in all manner of corruption in order to succeed as parties, they are no longer checks, but abettors of corruption.

Let the preachers, whose business it is to reprove sin, and who have been kept from taking the risk of being shut out of Paradise, by being kept out of politics (?) open their mouths and be heard all over this country against all these immoral, vile practices indulged as a means of political success. The ignorant, fossilized partisan who looks no higher than party will perhaps raise a yell of indignation against them, but at the same time he will continue the use of the same old argument, viz: the pool of politics is too filthy for preachers to meddle with. Is it a filthy pool? Then let us bring all the purifying elements of the nation to bear upon it and see if there is anything in it besides corruption. If there is not, the sooner we find it out the better, and if there is, the sooner we get it separated from its corruption the better.

THE RELIGION AND SOCIETY OF GREECE.

HOW DOES IT COMPARE WITH OURS.

From the Egyptians and other nations to whom the Grecians were indebted for their earliest laws, they derived their established religion. To the worship of the twelve principal divinities the gratitude of the succeeding ages added the deification of heroes and legislators renowned for their important services to society. Various degrees of adoration were paid to the gods and to the souls of departed heroes. Temples were erected, festivals were instituted, games were celebrated, and sacrifices were offered with more or less pomp and magnificence to them all. A regular gradation of immortal beings was acknowledged to preside throughout universal nature from the Naiad, who was adored as the tutelary guardian of a stream to Jupiter, the father of gods and men, who ruled with Supreme power over heaven and earth.

The religion of the people extended little beyond the external honors paid to the gods of their country and the attendance upon sacrifices and processions. The sacred ceremonies were magnificent and public, except that the votaries of Bacchus and Ceres were indulged in their secret mysteries. The festivals were observed with every circumstance of pomp and splendor to charm the eye and please the imagination. A sacrifice was a feast attended with gayety and even licentiousness. Every temple was the resort of the idle and the dissolute, and the shrines of the Cyprian Venus and the Athenian Minerva could attest that devotion, far from being a pure and exalted exercise of the mind, was only the introduction to dissoluteness and debauchery.

The northern regions of Greece were particularly renowned for temples from which oracles were issued. The temple of Apollo at Delphi, situated upon a lofty rock near Parnassus, and that of Jupiter in the groves of Dodona, were celebrated for the responses of the Pythia and the priests; they were held in the greatest veneration for many ages, and their oracles

were consulted even in the most enlightened times by philosophers themselves, who, in this instance, as well as many others, conformed to the popular superstitions.

The spirit of the religion of ancient Greece was included in these principles, that the worship of the gods was of superior obligation and importance to all other duties, and that they frequently displayed their power in this world in the punishment of the bad and the prosperity of the virtuous. Such were the opinions inculcated by the most celebrated philosophers and poets but the common people, more gratified by the fictions of the received mythology, than by tenets of pure morals, found in the actions recorded of their gods and goddesses a sufficient justification of every species of licentiousness. With respect to a future state of existence, the philosophers themselves appear to have fluctuated in uncertainty, as may be collected from the sentiments of Socrates. The poets inculcated a belief in Tartarus and Elysium. They have drawn a picture of Tartarus in the most gloomy and horrific colors, where men, who had been remarkable for impiety to the gods, such as Tantalus, Tityus and Sisypus, were tormented with a variety of misery ingeniously adapted to their crimes.

The prospect of Elysium is beautiful and inviting, as described by Homer, Hesiod and Pindar. In that delightful region there is no inclement weather, but the soft zephyrs blow from the ocean to refresh the inhabitants who live without care and anxiety; there the sky is always serene and the sunshine is perpetual. The earth yields delicious fruits for their sustenance three times per year. But these enjoyments were confined to the persons who were of rank and distinction. Their Elysium was a sensual heaven. How very different is the Christian's future happy home?

Proteus informed Menelaus that he would be conveyed to the Islands of the Blessed, because he was the husband of Helen, and the son-in-law of Jupiter. No incentives to goodness from the consideration of a future state are held out by the older poets to the female sex, or to the ignoble or common people, however pure their conduct or exemplary their



virtue. In later times we find that Pindar extends his rewards to good men in general; but Euripides is sometimes skeptical, and Iphigenia without hesitation expresses her disbelief of the popular mythology.

The learned Jortin says, It gives us pleasure to trace in Homer the important doctrine of a supreme God, a providence, and a free agency in man, supposed to be consistent with fate or destiny; a difference between moral good and evil, inferior gods or angels, some favorable to men, others malevolent, and the immortality of the soul; but it gives us pain to find these notions so miserably corrupted that they must have had a very weak influence to excite men to virtue and deter them from crime.—Jortin, Dissertation vi, p. 245.

This observation may be applied to the state of opinions even in the most enlightened times of Greece, when the credulity and ignorance of the common people, and the errors and doubts of the greatest philosophers, proved the *necessity* and the importance of the Christian religion.

The possible attainments of a religious nature were very different from ours. In the times of Lycurgus there were two hereditary kings or presidents; their power was controlled by Lycurgus, through the gift of equal authority to twenty-eight senators. The two kings commanded the armies and high-priests of the temples. The senators were the executive and legislative council of the state; with them the laws originated. The assembly of the people elected the senators by saying yes or no to the measures proposed to them, but had no right to discuss their propriety—were not allowed the privilege.

Lycurgus allowed every family an equal amount of land; prohibited the use of gold and silver, and made iron money the only currency of the country, in order to check the avarice of the people. He forbade foreign travel in order to retain the morals of his people, or keep them from the corruptions of other nations. To produce a hardy people, he required the women to indulge in all the athletic exercises of his government. The children were inspected as soon as

they were born, and those considered worthy were handed over to the public nurses, and the unworthy, that is, the deformed and sickly, were taken out and left in the woods and upon the mountains to perish. All the children of the Spartans were considered as the property of the state, and their education consisted in accustoming them to endure the cravings of hunger and thirst, with the scourge of discipline and every degree of suffering. The business of Spartans consisted in preparing themselves for war. They were disciplined in such a manner that it was necessary to curb them constantly, lest they should rashly undertake to make conquests. Out of this character of the Greeks arose that old saying, "When Greek meets Greek then comes the tug of war."

Many of the laws of the Spartans would, in this country at least, destroy all the finer feeling, and inaugurate a reign of despotism utterly at variance with Christianity. God's time to give to the inhabitants of the earth the glorious system of our holy religion was not until our race was educated, so as to be no longer the slaves of the reigning ambition and passion of such men as Lycurgus. The Savior's hour was several centuries from Lycurgus. Here it is appropriate to remark that God, in his providence with the nations of men, has during all the ages given to men just as fast as they were able to receive.

THE RELATIONS OF CHRISTIANITY TO HUMAN GREATNESS.

Some who deny the existence of spirit apart from matter allow that the greatness of man consists in his being an eating animal. Others allow that it lies in the fact that he is a working animal; while some have allowed that it was found in the fact that he is a fighting animal. And all *infidels* agree in one thing, viz.: that man is simply an animal. But the animal nature of man is not to be considered, with any degree of truth, his crown of glory; his true greatness can not be identified with it. We are acquainted with animals that can eat more,

and seem to do it with a greater relish. Others can run faster, jump higher, overcome greater weight and outdo him in all manner of physical labor. They are in possession of greater courage and fight with greater ferocity. So we must search for man's greatness outside of all these elements of character. Can we find no brighter, higher principles in the human character? To do so we must lay aside the animal nature of man altogether, and consider his character as it is blended with his intellectual and moral nature. In other words, we must consider man as man, not as an animal. We must consider him as a mind or spirit, and look to something higher than eating, laboring at the helm, and fighting, if we would discover his true greatness. In the improvement of mind is the true improvement of man in all his relations. Without this he is unqualified for all the various obligations that are necessary to be discharged in order to the development of true greatness. To be great a man must rise above the little, the mean, the vile and the degraded. To do this he must be educated, trained, until the fruits of a virtuous and useful intelligence are seen in his every-day life. Men are not considered great nor admired for the simple development of physical nature.

Infidels claim that cultivated literature is incompatible with religion. It has been said that a man of ardent piety can not produce a work that will live in after ages. This is a libel upon the truth, and upon him who said: "I am the truth."

Faith in God certainly places the maximum of greatness upon the human mind. The man who believes in the existence of mind apart from matter, and consequently looks upon death as a blessed state of rest to the good man which lies between the two great activities of time and eternity, and also believes in God and future rewards, has stronger motives to sound moral rectitude than the man who denies and ridicules these great truths. "The seat of law is the bosom of God, and her voice is the harmony of the world." It is respect for law that brings responsibilities home to the heart. Where there is no faith there is no respect for law pertaining to future rewards; and where this is the case there is no sense of moral

obligations connecting man with the future retribution. So there is nothing resting upon an unbeliever's heart that will serve as a check upon his passions, and deter him from living with reference to the gratification of a mere animal nature. Skepticism, by shutting God out of the mind, destroys the very idea of law. Cicero's description of law is in these noble words: There is one true and original law conformable to reason and to nature, diffused over all, invariable, eternal, which calls to the fulfillment of duty and to abstinence from injustice, and which calls with that irresistible voice which is felt in all its authority wherever it is heard. This law can not be abolished or curtailed, nor affected in its sanctions by any law of man. A whole senate, a whole people, can not dispense from its paramount obligations. It requires no commentators to render it intelligible; nor is it different at Rome, at Athens, from what it was ages ago, nor is it different now from what it will be in ages to come. In all nations and in every age it has been, is, and forever will be the same—one, as God, its greatest author, *is one*. Man is man, *truly*, as he yields himself to this divine influence. Faith in God implants this law in the individual and national heart. Infidelity excludes its authority and influence and leaves man to the mercy of his undisciplined appetites. The fruits of infidelity have always been selfishness. The Christian believer regards himself as subordinated to a higher power, and labors under a sense of obligations which begets habits of self-control that are the life of morality. The ideal character of the Christian religion is such that faith in God and future rewards tend to make the earth life an image of the divine. This is the glory of both reason and faith, that it perceives the invisible. The students of the present have no trouble to see that the true greatness of the nation of antiquity was in their attribute of morality. Virtue and morality in an ancient ruler shines in history even across the dark ages, and makes glad the heart of the student of the nineteenth century. Faith in God has been the great leading thought in the rise of nations—that is, in reformations. Luther and Melancthon preceded Lord Bacon, Newton and Locke. The

few stars that lit up the gloomy night that preceded the reformation and the revival of literature were lighted by the faith of God. Speaking of this fact, Dr. Goode says: "We behold a flood of noonday bursting all at once over every quarter of the horizon and dissipating the darkness of a thousand years; we behold mankind in almost every quarter of Europe, from the Carpathian Mountains to the pillars of Hercules, from the Tiber to the Vistula, waking as from a profound sleep to a life of activity and bold adventure; ignorance falling prostrate before advancing knowledge; brutality and barbarism giving way to science and polite letters; vice and anarchy to order and moral conduct.

"The modern opposers of Christianity, reasoning in a retrograde motion—that is, going backwards—ascribe every improvement to science and philosophy, but it was religion that took the lead in *both* the great revival of learning and the reformation. Aldhelm, Bede and Alcuin were three great Anglo-Saxon luminaries of the eighth century. Alcuin was the tutor and confidential friend of Charlemagne. Ingulph, made abbot of Croyland by William the Conqueror, was the bright light of the eleventh century. To him we are indebted for much that has come down to us. John of Salisbury, Girald the Cambrian, and the monk Adelard, and Robert of Reading were all religious leaders. The last two traveled in Egypt and Arabia, studied mathematics at Cordovia. Adelard translated Euclid out of Arabic into Latin. Such also was Alfred the Great, who was victorious in prosperity and adversity, as a legislator and philosopher, as a soldier and politician, a king and a Christian; he was the pride of princes, the flower of society and the delight of mankind." Roger Bacon, of notoriety on account of his superior knowledge of physics, was the bright Christian light of the thirteenth century. From this century all the way through the reformation the revival of faith in God was the revival of the golden age of learning or literature. When faith in God expired in France the entire social fabric steadily declined until all crumbled and fell as in the ruins of an earthquake. At the same time the inhabitants,

loosened from the restraints which faith in the living God imposes, stained every part of the country with blood, and its glory and grandeur perished. It has been well said that the rights of man can not be well secured and enjoyed unless he is viewed in his relations to God. Where government aims at and subserves this end it is a blessing. Blackstone has well remarked that the whole should protect all its parts, and that every part should pay obedience to the will of the whole; or, in other words, that the community shall guard the rights of each individual member, and that in return for this protection each individual should submit to the law of the community. Faith lets God down into the hearts of lawmakers, and a sense of accountability to him must, most certainly, have a grand tendency to refine laws in their first conception. At least it happens to be true that wherever God is feared and law made the basis of the legislation and policy of a nation, that nation is, in fact, found to excel in those interests which are essential to a nation's well-being and glory. We challenge any man, or set of men, to an estimate of the comparative purity and morals of the nations of the earth. It is, and forever will be, found to correspond with their religious systems. The great conflict which is now going on in every civilized country is a conflict between faith and infidelity. For the triumph of light and truth the very throne of God is pledged. There may be difficulties to encounter, but these will be vanquished. As well undertake to pluck the sun and stars from the heavens, and spread the black curtain of one long protracted night over the world, as to try to quench the light of immortal truth as it flows freely into the hearts of so many millions and stirs up the deep fountains of human spirits.

“OWING to the attitude of the churches for the last fifteen hundred years truth-telling has not been a very lucrative business.”—*Col. Ingersoll.*

The Colonel's business *has been very lucrative*, therefore his *has not been a truth-telling business.*

THE THEORY OF THE ORIGINAL FREE-THINKERS.

See how they have advanced ! "Free-thinking Christians," a name lately adopted by a society which arose in the year 1799, and has ever since regularly assembled in London, calling itself *a church of God* founded on the principles of free inquiry. Their first members separated from a congregation of Trinitarian dissenters in Parliament Court Chapel, Bishopsgate street; they rejected the doctrine of the trinity, the atonement, and other points of Calvinism; then the sacraments and the immateriality of the soul; and lastly, the inspiration of the scriptures and public worship, for they have neither singing nor praying in their assemblies, and regard the Bible only as an authentic history.

These free-thinking Christians readily admit that, since their first assembling as a body, their sentiments have undergone considerable alteration on points of primary importance, but they contend that this is the natural consequence of free inquiry; that men who had heretofore been the slaves of error could not but advance in the attainment of truth after adopting a system which left thought *unrestrained and conscience free*, and they are still ready to renounce any opinion whenever it shall appear to them untenable. In consequence, their public meetings, which are mostly on Sunday forenoons, resemble rather a debating society than a Christian Church. The elder opens the meeting by stating the subject for consideration, and, at his call, several speakers successively address the meeting. It is not unusual to hear among them difference of opinion, and they are all prompt to controvert the current doctrines of the Christian world, to show their dissent from all sects and parties, and their aversion to the clergy and to Christian ministers of all denominations.

This society was little known till the year 1808, when they advertised their intention of publicly inquiring into the existence of a being called *the devil*. So singular a notice could not fail of drawing a considerable number of persons to their as-

sembly, especially on a Sunday morning. The landlord of the house at which they met in the old 'Change, alarmed for his personal security, obliged them to remove, and they engaged the large room at the Paul's Head, Cateaton street. Here the magistracy interfered, but as as they had taken the precaution to license themselves under the toleration act, nothing could be done legally to restrain them. Since then they have set up a periodical publication under the title of the "Free-thinking Christian's Magazine," in which they profess to disseminate Christian, moral, and philosophical truth, and they have erected a handsome meeting-house in the crescent behind Jewin street, Cripplegate, where this weekly assembly, consisting of members and strangers, is said to amount to between four and five hundred persons.

The following appears to be the latest summary of their opinions: "The Christian religion," they say, "consists in the worship of one God, eternal, just, and good, and in an obedience to the commands of Jesus, his messenger on earth, who taught the wicked to repent of the error of their ways and that God was ever ready to receive them. Forms and ordinances, parade and show, are no points of his system, but virtue and purity of heart can alone prepare man for a blissful existence beyond the grave, the wisdom and hope of which were furnished by the resurrection of the teacher of their faith, *a member of earth and an heir of immortality*.—Free-thinking Christians' Magazine; Hannah Adams's Dictionary of all Religions, page 82.

REMARKS.

The above dictionary is in my possession. It was published in 1817 by James Eastburn & Company at the literary rooms, corner of Broadway and Pine streets, New York, and by Cummings and Hilliard, No. 1 Cornhill, Boston. The author credits the above article to the above-named magazine, so we may rely upon it as the freethinkers' own presentation of his theory in its early history. It will be of great interest to all our readers, as it will enable them to see, at once, the origin of so-called free-thought. It had its origin with Calvinistic

errors upon the subject of the Trinity, a vicarious atonement, and kindred ideas concerning human redemption. It will be of interest also to mark the improvements (?) of free-thinkers, who are always boasting of being in the advance guard in warring with error and ignorance.

They had neither singing nor prayers when they started out, and in these regards they have not apostatized from their first faith, for they are up to this time a praiseless and prayerless people, never praying unless it is when they have the cramp or some other disease. Their wants seem to be few and easily supplied. Health and hominy are the staples of spiritual food with them at the present. The time was when, as a society, they wished to wear some of the main elements of the Christian religion, such as belief in the existence of God; the existence of the church of God, and belief in the resurrection of Christ, and through him the resurrection of all men; but they have long ere this thrown aside all these. In the beginning of their history they were noted, as our author says, for their disposition to promptly "controvert the current doctrines of the Christian world," and "show their dissent from all sects and parties, and their aversion to the clergy, and to Christian ministers of all denominations." This trait of character they still retain, regardless of the advance of Christians from Calvinistic errors. This looks like they were determined on hating the profession of Christianity, regardless of its character. *Such is their chronic disease.*

They talk no more of worshiping the eternal God, nor of obeying the commands of Jesus. But it is just to say of their most noted leaders that they confess that the *Christ life* was, and is, the most exalted and praiseworthy life of all the ages. And, while this life remains to challenge the world to imitation, we Christians shall rejoice, believing in Christ and realizing that our foundation stands sure and secure. In their origin they built a fine church house, but now they go to China and borrow "Josh house," as an odious epithet for church house, forgetting that their China brethren are simply clinging to their own old philosophy of nature and her lessons,

without the religion of the Bible ; and, also, forgetting that they, themselves, allow that all that is, is right, being, from natural selection, simply the survival of the fittest. Eight years more and a century will have passed since free thought started out in Parliament Court Chapel, and from present indications we are inclined to think that all men will be under the necessity of conceding that Christianity is the *fittest*, for it stoutly refuses to die.

In their beginning they repudiated the idea of the inspiration of the Bible ; to this they have held without change. Further than this, they acknowledged that the Bible was an authentic history, but now they calumniate the idea, and blaspheme the Bible and its God. In these respects they have grown backwards ; and they no longer claim to " worship one God, eternal, just and good," nor to " obey the commands of Jesus," " rejecting sacraments, forms, ordinances, parade and show, along with song and prayer." Perhaps they cast up their accounts, and found that there could, in the very nature of things, be no worship outside of all these elements of worship, and then determined to be more honest at least, and endeavor in the future to people the earth with a non-worshipping, Godless, Christless, praiseless, prayerless, non-hoping set of inhabitants, who would give all up in death for the sake of free thought.

WHAT A MAN MAY BE AND BE A CHRISTIAN IN THE ESTIMATION OF COL. INGERSOLL.

We find the following in the Colonel's speech, which was delivered at Rockford, Ill., on Tuesday, October 5, 1880. We publish it in order to show the utter fallacy of the infidel's claim that Christianity is necessarily in conflict with education ; that Christians are necessarily bigots, narrow-minded men, dangerous to the liberty of man, woman and child. Read it, ye fault-finding skeptics and infidels, and save your claims against the Christian religion if you can. Correllate it with

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the hollow utterances of Colonel Ingersoll, which are so often repeated by him in other addresses directed wholly against Christianity, if you can. Here it is :

“I have known him” (Garfield) “for years. I know him as well as I know any other man, and I tell you he has more brains, more education, wider and more splendid views than any other man who has been nominated for the Presidency by any party since I was born. Some people say to me : ‘How can you vote for Garfield when he is a Christian and was a preacher?’ I tell them : ‘I have two reasons : One is, I am not a bigot, and the other is, General Garfield is not a bigot. He does not agree with me ; I do not agree with him on thousands of things ; *but on the great luminous principle that every man must give to every other man every right that he claims for himself we do absolutely agree.*’ [Italics mine.—ED.] ‘I would despise myself if I would vote against a man in politics simply because we differed about what is known as religion. I will vote for a liberal Catholic, a liberal Presbyterian, a liberal Methodist, a liberal anything ten thousand times quicker than I would vote for an illiberal free-thinker. I believe in the right. I believe in doing to other people in these matters as I would like them to do to me. *General Garfield is an honest man every way ; intellectual every way.* He is a poor man ; he is rich in honor, in integrity he is wealthy, and in brains he is a millionaire. * * * He is a great, good, broad, kind, tender man, and he will do, if elected President, what he believes to be right.”

SUM OF POSSIBILITIES.

1. It is possible for an honest man to be the best educated man in the nation, and at the same time be a Christian.
2. It is possible for the millionaire in brains to be the best educated man in the nation, and at the same time be a Christian.
3. It is possible for a man to be a Christian, and not be a bigot.

4. It is possible for a man to be a Christian, and an advocate of the great luminous principle that every man must give to every other man every right that he claims for himself.

5. It is possible for a man to be a Christian and be a liberal man.

6. It is possible for a man to be honest every way, and be a Christian.

7. It is possible for a man to be a Christian, and be *every* way an intellectual man.

8. It is possible for a man to be a Christian, and be rich in honor.

9. It is possible for a man to be a Christian, and be wealthy in integrity.

10. It is possible for a man to be a Christian, and be a great man.

11. It is possible for a man to be a Christian, and be a good man.

12. It is possible for a man to be a Christian, and be a broad, kind, tender man.

13. It is possible for a man to be a Christian, and have wider and more splendid views than any other man.

And Colonel Ingersoll says he knows all this to be so. Now what shall we think of the utterances of lesser lights in infidelity since we have the living fact before us that Christianity is in perfect harmony with the very highest education; with the widest and most splendid views; with honesty every way; with greatness; with goodness; with integrity; with honor; with kindness and tenderness; with the great luminous principle that a man must give to every other man every right that he claims for himself? And it is also in perfect harmony with a great and *liberal heart*.

We have hope that Colonel Ingersoll will yet find his way into the temple of truth, which reveals the glory and grandeur of the perfect harmony that exists between Christianity and all that is truly great and good—since he has pronounced the word “Eureka.”

LIFE AND FORCE ARE NOT THE SAME.

Hylozoism is the doctrine that life and matter are inseparable. This doctrine has been presented in several different forms. Straton, of Lampsacus, claimed that molecules were each and all of them in possession of life. The Stoics did not, however, accord life to each and every distinct particle of matter, but held that the universe, as a whole, was a being animated by a principle which gave to it motion, form and life. This principle they called the soul of the universe. This idea was advocated by the followers of Plotinus, who contended that this soul of the world animated the smallest particle of matter. Spinoza asserted that all things were alive in different degrees. Matter, according to Leibnitz and Boscovish, and others, is always endowed with force. Attraction and repulsion and chemical affinity, all indicate activity in matter; but all this fails to meet the demands of science, for this simple reason, life is a force always connected with organization, which much of matter wants. Spontaneous motion, growth, nutrition, separation of parts, and generation are phenomena which indicate the presence of life; which most certainly is not co-extensive with matter. So Hylozoism, ancient and modern, under whatever name you please to term it, *breaks down*. Here, also, we discover that it is foolishness to confound the terms *life* and *force*.

MACAULAY ON SUNDAY.

* * * This day is not lost. While the machinery is stopped, while the car rests on the road, while the treasury is silent, while the smoke ceases to rise from the chimney of the factory, the nation enriches itself none the less than during the working days of the week. Man, the machine of all machines, * * * is recuperating and gathering strength as well, that on Monday he returns to his work with his mind clearer, and more courage for his work, and with renewed vigor.

THE ENTERPRISE.

THE CHRISTIAN FOUNDATION is approaching the close of its first year, and I think it proper now to return my heart-felt gratitude to those who have given strength to it in its youth, when strength was and is most needed. I do not claim that it is perfect or faultless, but I am glad to know that its reputation has been and is all that I can ask, viewing it in the light of my own limited intelligence. I have been and am endeavoring to make this journal food for the intellect. I have the consolation, whether it lives long or short, of knowing that I have given it my best energies and attention. And I have refrained from loading it with advertisements, simply for profits. I shall continue it if permitted by Providence. And as the year is drawing to a close, I wish to say to all its patrons, can you not remain with this journal at least through another year, and by so doing assist me in placing one matter of fact, biblical and scientific, as well as logical defense of our religion, upon a solid basis. It will continue to know no party or sect, and it will continue to defend the truth wherever found. "Truth stands true to her God; man alone vacillates."

NAPOLÉON BONAPARTE'S ESTIMATE OF THE CHRIST.

Napoleon said, "I know men, and I tell you that Jesus Christ is not a man. Superficial minds see resemblance between Christ and the founders of empires and the gods of other religions; that resemblance does not exist. There is between Christianity and whatever other religion the distance of infinity. As for me, I recognize the gods and these great men as beings like myself. Nothing announces them as divine. It is not so with Christ. Everything in him astonishes me; between him and whoever else in the world there is no term of comparison. He is truly a being by himself. In fact, the

sciences and philosophy avail nothing for salvation, and Jesus came into the world to reveal the mysteries of Heaven and the laws of the spirit; also he has nothing to do but with the soul, and to that alone he brings his gospel. * * * Jesus borrowed nothing from our sciences. He is not a philosopher, since he advances by miracles, and from the commencement his disciples worshipped him.

“The Bible contains a complete series of facts of historical men, to explain time and eternity, such as no other religion has to offer. Even the impious themselves have never dared to deny the sublimity of the gospel.” * * * In every other existence but that of Christ how many imperfections! * * Christ proved that he was the son of the Eternal by his disregard of time. All his doctrines signify one only and the same thing—*eternity*.”

OBITUARY.

“LITTLE MYRTIE” BOGG, daughter of Dr. M. M. and Mary A. Bogg, of Macy, Indiana, departed this life on the 6th day of October, 1880. Aged two years, 7 months and 28 days. She leaves along with her parents three lovely sisters. One great consolation to parents and sisters is in the fact that “Little Myrtie” bore her afflictions with the fortitude and patience of *even true womanhood*, but best of all was the good Christian sense and rare intelligence that she exhibited in her last hours. Let her last words, “By, by,” and “come and see Myrtie,” burn upon the altar of the heart until we all meet her in the better land.

Scientific and Religious Journal.

VOL. I.

DECEMBER, 1880.

No. 12.

IS THE SINNER A MORAL AGENT IN HIS CONVERSION?

There are a great many questions asked upon the subject of conversion, and as many answers given as there are theories of religion, and many persons listening to men's theories upon this subject are left in doubt and darkness in reference to what is and is not conversion. You ask the Mormons, who fully believe their theory of conversion, and they will refer you to their own experience and the experience of the loyal, self-sacrificing devotees of their faith. Ask the Roman Catholic and he will give you an answer corresponding with his theory of religion. All Protestant parties give you their experience, and refer you to their loyal and self-sacrificing brethren for the truthfulness of their theories of conversion. In the midst of this conflict and medley of contradictions what are we to do? Shall we accept their experience as the infallible rule by which to determine the right from the wrong in matters pertaining to our present and eternal salvation? A strange rule, in view of the great contrariety of opinions and our liability to be misled. It would justify Mother Eve, she being deceived. But "she was found in the transgression." We may be deceived and found in transgression. This strange rule would justify Saul; for he verily thought he ought to do many things contrary to Jesus, which things he did, and did them in all good conscience towards God and man, yet he was a blasphemer and injurious. The Master, in view of our liability to be deceived, gave us a rule of conduct in reference to our communications in these

words: "Let your communications be yea, yea, and nay, nay." It requires heroism and manhood, which is the highest degree of moral courage, to say nay where questions of personal interest are involved.

The rule in reference to God's word is different, being based upon his immutability and perfections. He is not deceived, not misled, not mistaken. Paul says in reference to the word of God, which was preached by himself, Sylvanus and Timotheus: "Our word toward you was not yea and nay, but in him was yea, for all the promises of God in Christ are yea, and in him amen unto the glory of God by us." 2 Cor. 1, 18-20. "Let God be true though every man be a liar," was in the times of the Apostles and first Christians a rule which they had no hesitancy in affirming. A moral agent is one who, with a knowledge of the right and wrong, exercises the power of action. In conversion it is the exercise of the power that begins conversion. If the sinner has not this power, then he is not a moral agent in his conversion. All the differences among men upon the subject of conversion grew out of their different notions of God and of men. It is a matter of the greatest consequence to have correct notions of God and of self. As conversion relates to both, wrong notions of one will create wrong notions of the other. Those who have been taught to debase themselves under the pretext of giving glory to God, consider meanness and wrong as natural and inherent imperfections of their being, and attributable to Father Adam and Mother Eve, and neglect to exercise the powers at their command. Being taught that they are unable to do anything to help themselves, they are left to throw the work all back upon God or give it up in despair. If they throw it back upon God, and regard themselves as passive recipients of the work of conversion, then they must wrestle with God, for there is no use in wrestling with the powerless one.

With this view of the subject the world's condition is incomprehensible, and in direct conflict with the revealed character of God. We would naturally suppose when we read

that "God is not willing that any should perish, but that all should come to repentance," that none would be allowed to perish on account of any neglect upon the divine side. But thousands do die in their sins. Do you say it is because of their great wickedness? In what does wickedness consist? Is it the neglect of that which is not in their power? Does not the system that God interposes in the conversion of the sinner rest upon the idea that the sinner is helpless in respect to his conversion? It certainly does. Then why should the sinner be blamed? This view of the sinner's moral condition necessitates a view of God utterly at variance with his character, viz: that he is *now* and *then* on the giving hand, that he consents to pour out his Spirit occasionally, and does this *only* where the good people wrestle with him and give him no rest day nor night. One would think that "he who spared not his own son, but gave him up for us all," would send that Almighty Spirit everywhere, and at once bring about the millennial glory. What is the trouble? "*God is love!*" "Tell them, as I live, saith the Lord God, I have *no pleasure* in the death of him who dieth, but rather that he would repent and live." This theory of the sinner's helplessness is the foundation of the entire system of mystical conversion through mystical operations of the Spirit of God. And as for plain and easy conditions of pardon and peace that we know all sinners can comply with, this system of mystical conversion sets them all *aside*. So you see that difficulties are multiplying on our hands, and unless we can start off upon another foot, we must be lost in the mystical and incomprehensible. As reformers, our greatest work is to clear away mystical and false notions of men in reference to themselves and their God; to make men sensible of their dignity and responsibility, as beings endowed with God-like attributes.

We have succeeded, in most communities, in killing the *tap-root* of the mystical tree of conversion—*i. e.*, the tenet of total hereditary depravity, but the tree still stands erect, and men claim that a wonderful outpouring of the Spirit of God has, in many days and nights, resulted in 100 or 200 or 300 conver-

sions. But what is conversion? It is lexically defined "*to turn upon, to turn towards.*" In a moral sense, "*to turn upon or to, to convert unto, to convert from error, to turn to the service and worship of the true God.*" "And all who dwelt at Lydda and Saron saw him and *turned* to the Lord." Acts ix, 35. The word *turned*, in the above text, is a translation of the Greek term that is nine times rendered *convert* in its forms and thirty-eight times *turn* in its forms. They, the people of Lydda and Saron, *turned, converted to the Lord*. Did they do it? Then they were active and not passive. It was an act of their own. "Repent and turn yourselves."—Eze. xviii, 30. Here the Lord commanded sinners to *convert themselves*. "Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel?" Eze. xviii, 31. "If the wicked will *turn, convert*, from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." Eze. xviii, 31. Here we discover that the burden of conversion and the entire responsibility of an unconverted state is thrown upon the sinner.

The Apostles taught men to convert themselves. See Acts xiv, 15. "We also are men of like passions with you, and preach unto you, that ye should turn, *convert*, from these vanities to the living God." Paul says, "He showed first unto them of Damascus, and at Jerusalem and throughout all the coasts of Judea, and then to the Gentiles, that they should turn, *convert*, to God, and do works meet for, worthy of, repentance." Acts xxvi, 20. Speaking of the unbelieving Jews he said, "But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament, which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall *turn, convert*, to the Lord, the vail shall be taken away." 2d Corinthians, iii, 14-16. Here we find that the heart must do its own *turning, converting*. *Poor Jews!* Could they help themselves? Yes, it all

depended upon their own actions. The INFINITE ONE did as much for them as for any others. They closed their eyes and stopped their ears, lest at *any time* they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted and healed. Why did the Master not say, "And I should *convert* and heal them?" *Ans.* Conversion is a commandment of God, and sinners must obey it or perish.

The above quotation is made from Isaiah vi, 10, where it reads: "Lest they should see with their eyes, and hear with their ears, and understand with their hearts, and *convert*, and I should heal them." Paul, speaking of the disciples in Macedonia and Achaia, says: "They themselves show of us what manner of entering in we had unto you, and how ye turned, *converted*, to God from idols to serve the living and true God." 1 Thess., i, 8, 9. "Repent ye therefore and be converted," is passive in our translation, but imperative active in the original. In the Geneva text it reads: "*Amend* your lives and *turn*." So conversion is a commandment of God. If there is anything necessary to conversion that is not in the power of the sinner, why should he be commanded to convert? If the trouble is in his corruption, through inborn depravity, why are *some converted* and *others not*? If there is anything in conversion that is not in the power of the sinner, then he must of necessity be saved without it, or remain unavoidably in sin—*doomed to misery*.

Webster defines the term *convert* "to change from one state to another, as to convert a barren waste into a fruitful field; to convert a wilderness into a garden; to convert rude savages into civilized men; to change or turn from one party or sect to another—as to convert Pagans to Christianity, to turn from a bad life to a good one, to change the heart and moral character from enmity to God and from vicious habits to the love of God and to a holy life." Hence the ancient commandment: "Make you a new heart and a new spirit, for why will you die." Eze. xviii, 32. "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy

strength." Is this out of your power? Then who is to blame? Does the blessed Father command you to do what you can not? Are you thus lost without remedy? Does the Lord mock you with commandments that you can not obey? The importance of conversion is in the fact that it is the turning point or dividing line between those who serve God and those who serve him not.

I. The Lord commands sinners to convert.

II. The Lord's commandments are duties that sinners owe to God.

Therefore, conversion is a duty that the sinner owes to God. It is the sinner's duty; then he must perform it. We have seen that the Lord commands it, and that sinners did perform it. Do you say it is a work begun upon them and accomplished by them? Then sinners must be passive in the beginning of this work, and the beginning is most essential, for unless the thing is begun it will never be accomplished. Is this beginning the work of God wrought upon the sinner by a special operation of the Holy Spirit? If this be so it follows that the entire Christian life is of necessity, and not of choice, for the root always bears the tree, and not the tree the root. If the cause is the unconditioned power of God, the effects growing out of that cause are the fruits of necessity; and so the Christian is a necessitated creature, and entitled to neither praise or reward, for it was not he that did it, *but God*. And in this case the sinner is not a moral agent, for in moral agency the sinner, with a knowledge of the right and the wrong, begins the work *himself* and does it himself. This does not exclude the instrumentality of Christ, the Apostles, prophets and Christians, who, by the words of the Holy Spirit, have placed before sinners all the knowledge necessary to give them correct ideas of duty, and also the motives to be accepted. An agent is one who has power to begin action, and moral agency in conversion is the exercise of that power, with a knowledge of the right and the wrong, and so it comes to pass that conversion to God always makes a Christian, provided, however, that the man, knowing what to turn from and what to turn to,

honestly turned from the wrong to the right, which is the same as to say that he was a moral agent in his conversion. A man may *turn* without a knowledge of the right and the wrong, but it is turning *round* and *round* and remaining in the same place, *i. e.* in ignorance of God's will, and so remaining in disobedience. Such may be and often is.

In all such cases the person has been the creature of passion, wrought upon by excitement, and left in ignorance of duty in disobedience to the gospel of Christ. A good rule by which to determine when such is the case, and it is the Master's rule, is the unwillingness of the person to do the commandments of God, and to receive for instruction upon the subject of duty, his word, an unteachable disposition, which not only refuses to obey when the commandments are presented, but absolutely persists in opposing them. A man in this condition is worse than ignorant, his heart is irreconciled to the government of God, and he may turn around and around and die in sin and transgression. Do you object that God controls in conversion, and, therefore, the man is illuminated in a mysterious manner, and necessitated aright—that he is a necessitated moral agent? Necessitated moral agency and free slavery are identical. There is no such thing as necessitated moral agency. What I am compelled to do is not mine, but his who compelled me. All that we call moral or immoral, virtuous or vicious, praiseworthy or blameworthy, in our conduct, depends wholly upon the will. It begins in us and is done by us. It is ours and we will answer for it. No man is to be blamed or praised for that which he neither had power to do or avoid. This, in harmony with the words *agent* and *action*, is saying no more than that a man is to be praised or blamed for actions done by himself and not by another. It is the gospel rule, "that every man shall receive according to that which he hath done; that every man shall give account of *himself* to God."

If the sinner is to blame for remaining in an unconverted state, then of necessity conversion is his own voluntary act; a duty imperatively enjoined upon him, in the performance

of which he needs to be guided by the knowledge of the right and the wrong, as much as in any other duty. On the other hand, if it is a work wrought upon the man by a special effort of the Holy Spirit, then the man is free from all responsibility in the premises, for he will answer only for his *own work*.

"Keep thy heart with all diligence, for out of it are the issues of life." Prov. iv, 23. "He taught me also, and said unto me: Let thine heart retain my words; keep my commandments and live." Prov. iv, 4. "Hear thou, my son, and be wise, and guide thine heart in the way." Prov. xxiii, 19.

"Man, with naught in charge, could betray no trust,
And if he fell, would fall because he must.
If love reward him, or vengeance strike,
His recompense in both would be unjust *alike*."

If the sinner is passive in his conversion he can claim no reward, for it is the act of another. All action is the work of an agent, of a being who acts. And every being who acts is the beginner of the motion which constitutes the action. The bullet that kills the man; the explosion that makes it fly, the sparkles from the cap which produce the explosion, are not agents, all being equally passive; nor is it the finger operating upon the trigger that begins the motion; that also is a passive instrument; it is the mind giving to the finger direction and energy which is the mover in this business, and as such, is, properly speaking, the agent. But if we were supernaturally informed that the mind thus exerted was made to do so by the mysterious and irresistible impulse of a superior being, we should instantly declare *that being* the agent, and the mind irresistibly influenced only a passive instrument, and no more to blame than the gunpowder. Now, if the sinner is passive he is no more to blame or praise than the passive instruments employed by the murderer. And if he is not passive, but active, then the thing is begun and done by himself *as the real agent*. Action implies motion, and where there is no power to begin motion there can not be action, *but rest*.

If the sinner has power to begin that action called conversion, then he is a moral agent in his conversion, provided that he begins it with a knowledge of the right and the wrong in their relations to the subject, for action without knowledge of duty is not conversion to the service of God. In this case the moral element is wanting, the man acts blindly from impulse or passion; which is no more than saying that men must know what to *convert from*, and what to *convert to*, before they can act intelligently as rational moral agents. As such, the thing of first importance is to teach men the will of God upon the subject of conversion, that they may know what to do. Anciently men were told what to do. And the gospel of Christ tells men the same story yet. If the sinner is the agent in his conversion then he should give himself no rest until he learns his duty and does it. But if he is not, then he might just as well rest contented, for the passive stone that has no power to change its place *must rest*. To say that the sinner has the power to change is giving up the question. And when this is once given up all good people will go to work upon sinners to teach them their duty, and persuade them to turn, convert, to God. And the Lord will no longer be regarded by sensible skeptics as a very changeable being.

The ancient Christians did not wrestle with God in the work of saving sinners. He was always willing that men should be saved, and is yet willing. If we were to wrestle with him in solemn prayer all our days he would not be more willing than he is at this moment.

Why is it that *all men* are not saved? Ans.—The Lord commands men to convert, turn and live. Turn from what? Ans.—From the will of the flesh and from the will of man. To what? Ans.—To the gospel of Christ. And they refuse to do it. To say the sinner has not the power is to relieve him, forever, of all responsibility for his continuance in an unconverted state, and throw it, forever, upon God. To say the sinner has not the power, and in the next breath tell him that he has, is a square contradiction and a self-evident falsehood, only equaled by the statement that a thing is a round square,

or that ice is red hot. Let whatever fall that may, it is true that a thing can not *be*, *exist*, and *not be*, not *exist*, at the same time. The sinner is either passive or active in his conversion. He can not be both. If he has not the power to begin and *convert*, it follows that all who have died in sin were fated to ruin without remedy. Philosophers have said, "that the will is determined by motives, purposes, intentions, or reasons." Granting this to be true, we *can not* admit that the will is *necessarily* determined by motives and purposes; for it is the self-determining power of the mind that gives a motive, or reason, that weight and influence whereby our course is determined. In other words, it depends on ourselves whether we will act from one motive or another.

Action from motive always begins in ourselves. And if conversion is the result of motive power, it begins in ourselves and by ourselves. Let a man be tempted to steal, his motive is the love of money. But *if* he refrains from the deed, his motive is a regard for duty. If he suffers himself to be governed by the first, he is a thief and deserves punishment, but if he allows himself to be governed by the second, he has done well. The laws of every country suppose that men have it in their power to give to either motive that regard which will determine their conduct. The divine laws allow the same, placing motives high as heaven before sinners for their acceptance, and warning them with restraining threats deep as hell. And if sinners will not receive these threats and act accordingly, they are without excuse. The scriptures allow that men convert from God. How is this? Have men power to cross the chasm backwards, and are not able, at the same time to cross it in a forward movement? Strange logic, this! It is the same old philosophy that sinners have the power to go to hell, but none to get to heaven; that they are free, like the slave, to do the tyrant's bidding; that they are free like the water that stands in the pool; that they are mechanically free, are simply active when wrought upon, the same as any machinery. If this be so, why is it that so many are left in an unconverted state? Is it because the good Spirit

prefers the existence of iniquity and crime? If the Lord brings about the salvation of some, through a mighty outpouring of his Spirit, then we shall never comprehend his ways. Why is it that he does not give us one general outpouring, one grand revival all over our country, and bring about the long prayed for millennial day? Answer.—Conversion is a commandment of God. It must be obeyed or the country lie, in direct opposition to the will of God, in sin. His will is expressed in the words, “Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return, *reconvert*, unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.”

“To Israel he saith, all the day long have I stretched forth my hands unto a gainsaying and disobedient people.” Ro. x, 21. “The Lord strove with them by his Spirit in the prophets, and bore with them many years, yet they would not hear.” Nehe. ix, 30. “They made their hearts as an adamant stone lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets.” Zech. vii, 12. Jesus wept over them when he stood upon Mount Olivet and expressed the greatness of his great heart in these words: “How often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not.” Lu. xiii, 34. Their failure was not because the Spirit did not strive with them as it did with others who were saved. “God is no respecter of persons.” Neither was it on account of inborn depravity. For if any were corrupted in their moral nature by Adam’s sin, all were corrupted alike. So that each one would be in this respect equally hard to overcome. But why bring up inborn corruption and helplessness? Is not the Spirit of God able for any task which is in its own line of work? Jesus gave the true solution of the question. He said: “Their hearts have waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at *any time* they should see with their eyes, and hear with their ears, and understand with their hearts and be converted, and I should heal them.” The words “at any

time" deserve particular attention, for the Lord's time is *all the time*. He is unchangeable. "He is not willing that any should perish, but that all should come to repentance." 2 Pet. iii, 9.

Many people talk and act as though the Lord was the most changeable being in the universe. They seem to think that the unchangeableness of the Lord is in the idea that he is everlastingly changing. Let us imagine a perfect circle with a stone permanently fixed in the center and a man walking within, and every move he makes from side to side affecting his relations to the center. So it is with God and the children of men. He is immutable. He is the center of the circle. In the right hand side of this circle are the innocent and the obedient, in the enjoyment of all its riches, peace, pardon and all spiritual blessings. These blessings were provided for all men, and presented in the gospel of peace; and in the left side of this circle are all the threatenings of God and all the wickedness and miseries of men. The wicked at the left are able to *convert* around to the right. In doing this they leave their sins and miseries and come around where all the blessings of the great salvation have always been, are, and will be until time is no more. In all the work of human redemption there is no place for change in God. The center has never changed. *Man alone* changes. God has not bestowed *special* pardoning grace. Such phraseology is unknown in the gospel. "His grace was given us in Jesus Christ before the world began." 2 Tim. i, 9. All that we or any others have to do is to live on the Christ side of this circle—the right hand. If we are sinners it is our duty to convert around to the right into new relations containing all that is grand, glorious and desirable. The sinner, led by the motives of the gospel, changes sides; leaving the kingdom of darkness upon the left, and crossing the line drawn through the center of the circle, he passes into the kingdom of light. It seems strange that intelligent men and women should be constantly throwing mystery around a matter that is so plain and simple. But we are aware that, by long dwelling on an idea, and from the excited and abnormal sensitiveness of the mind, we sometimes lose ourselves to truth

amidst our own creations, which become in the imagination stern realities, producing a species of monomania or religious insanity.

Long dwelling upon the idea that conversion is a special work of God destroys all disposition *to convert*, and causes men to be at ease in disobedience. We will to do those things, and those only, which we believe to be in our power. We are not so destitute of common sense as to undertake that which we know to be out of our power. I never attempt to fly, or raise a weight that I know to be far above my strength. So it is in the question of conversion. If I believe it to be a work that is beyond my power, there will be a corresponding indifference upon my part. As long as men are made to believe that God must convert them by a special interposition of his Spirit, so long their minds will be directed, beyond the plain duties of the gospel, to the realm of the mysterious and incomprehensible. In ancient times, when men were plainly told to convert—*turn*—to God and do works worthy of repentance, when the mists and mysticisms of the schoolmen and dogmatists of all sects and parties had not, as yet, beclouded the minds of men, nor corrupted the simplicity of the Gospel, thousands were converted in a day. Christianity overran the inhabited earth in the space of a few years. Judaism and Paganism trembled and crumbled before its mighty power. But now the religious world is contending with sin and crime, under the great disadvantages of a perverted mind and a Gospel beclouded with the smoke of Babylon, and the result is that three-score souls brought into the church is a great success for the labors of weeks, and even months. Why should this be so? It need not be. It would not be but for the wrong teaching consequent upon creeds. It is said, "That many of the Corinthians hearing, believed and were baptized." Their minds were clear upon the great subjects of human duty and the goodness, love and mercy of God. They had no long sessions, in which they were wrestling with God as though he was insensitive and indifferent upon the subject of the sinner's salvation.

They were told the story of God's love, and made acquainted with the great fact that all things were ready for their reception; "that Christ had finished the work which the Father had given him to do," and that it only remained for them to believe and obey the Gospel and all would be well. They were commanded to *convert* to the service of God. This work was not given into the hands of Christ to perform. It is the sinner's own work. Christ will not believe for you. He will not repent for you. He will not convert for you. Conversion is the overt action of the will carried out in "breaking off from sins by righteousness." It begins in the heart, but it does not end there. Murder begins in the heart, but its consummation is the action of the will carried out. The man first yielded to the temptation by saying, in his heart, I will. The next thing in the order was carrying out the will in the deed. Nothing short of the deed done would have met the statement in the heart, *I will*. So it is in conversion. The man first says in his heart, *I will*, I will forsake my former course of life and be a Christian, I will obey God, I will do his will. And nothing short of doing the will of God as it is addressed to him in the Gospel will carry out the action of the will, and meet the demands of the statement, *I will*. "Whosoever will let him come and take the water of life freely." So the "tree is known by its fruits." "He that saith I know him, acknowledge him, and keepeth not his commandments is a liar, and the truth is not in him." 1 Jno. ii, 4.

As regards the instrumentalities employed in persuading men, I have only to say, that men were always free as moral agents, to convert—*turn*, under the weakest instrumentality, or refuse under the most powerful. The Lord himself "strove with the ancient Jews by his Spirit in his prophets, and they would not hear but resisted the Spirit. Stephen, after he had made one grand effort to instruct his hearers, said, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did so do ye." Acts vii, 51. Was the condition of those fellows unavoidable? If it

was, they were not to blame. But there was nothing in their condition that was not in their power. If there was, why should we find these words in their law, "circumcise the foreskin of your heart, and be no more stiff-necked." Deut. x, 16. The Lord has made the salvation of all men possible, otherwise those remaining in an unconverted state, and dying in their sins, are unavoidably lost. And who is to blame? The Father "so loved the world that he gave his only begotten son to die for every man. He sent him to be the Savior of the world. The Gospel is the ministration of the Spirit. The Apostles preached it with the Holy Spirit sent down from heaven. They received grace and Apostleship, for the obedience of faith among all nations, for Christ's name." Rom. i, 5. A great and grand law governed them. In obeying it they did all that they ever did for the world or for the church. There were just three duties prescribed in that law. The first is in the word "teach," or, the *better rendering*, disciple. The second is in the word "baptizing;" and the third is in the phrase "teaching them to observe all things whatsoever I have commanded you." The whole is beautifully rendered thus, "Going therefore, disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." And the whole is rested upon a declaration of kingly authority, viz: "All power in heaven and upon earth is given into my hands," going *therefore*,—you see the connection.

Go to the Acts of the Apostles and read for yourselves and see how they turned men to God. Paul says, "That he showed first to them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn, convert, to God, and do works meet for repentance." Some disobeyed under the preaching and teaching of the Apostles. Some under the teachings of Christ. And many "rejected the council of God against themselves in not being baptized of John's baptism." Jesus said, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be

saved, and he that believeth not shall be damned." Paul was preaching at Corinth; many of the Corinthians hearing, believed, and were baptized, and Jesus appeared unto him in a vision by night, and said, "Speak boldly and hold not thy peace, and I will let no man set on thee to hurt thee."

Christ gave the commission and Paul was carrying it out. The Savior's visit to Corinth, in vision, was to encourage Paul to go on. Would all the preachers in this country encourage such a work by speaking well of it? Would they say, Go on? If I was preaching in a great city under the same circumstances that surrounded Paul in Corinth, and the days of miracles were not past, I might rationally conclude that Jesus would encourage me in the same manner. Be that as it may, one thing is doubtless true, viz., the same work is the Lord's work yet, and his visit to Corinth to encourage Paul is a great source of encouragement to us. The primitive Christians were all baptized believers; all converted to the service of God; none of them on probation, but all in the fellowship. All were "sanctified unto obedience," all had "purified their souls in obeying the truth through the Spirit." Many reverse the order thus: "Get your souls purified and then obey the truth." But Christ has become the "Author of eternal salvation unto all those who obey him." Heb. v: 9. Jesus said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Whatever this language may mean it is accomplished when the sinner is begotten in Christ Jesus through the gospel and baptized into Christ.

Paul said of the Corinthians: "In Christ Jesus have I begotten you through the Gospel." And they, "Hearing, believed and were baptized." And James said: "Of his own will begat he us with the word of truth." Consequently, the entire meaning is in the power of all sinners who have access to the Gospel of Christ. Otherwise, the sinner is unavoidably lost for his unavoidable unbelief. But we are told in John's Record, i, 12, "That as many as received him to them gave he power to become the sons of God, even to them that believe on his name." So the power of the sinner to become a son of

God depends upon his belief on the name of the Son of God, and if he can not believe it is no fault of his. *Poor fellow!* Is he thus doomed? If he can believe on the name of Christ he is able to reach the relation of a son. For the divine law grants the privilege, liberty or power to as many as believe on the name of Christ. The primitive Christians were the "children of God by faith in Jesus Christ, for as many as were baptized into Christ put on Christ." Gal. iii, 26, 27. John said: "Little children, let no man deceive you: he that doth righteousness is righteous, even as he is righteous." 1 John iii, 7. "If ye know that he is righteous, ye know that every one that doth righteousness is born of him." 1 John ii, 29. The great appeal to man as a moral agent is in these words: "Know ye not that to whom ye *yield yourselves* servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. vi, 16. Do you not know this? Do you not know that you will receive, in the great day, according to that which you have done, whether it be good or bad? Then why not obey the Gospel and enjoy its promises?

OUR INDEBTEDNESS TO REVELATION—No. VI.

BY P. T. RUSSELL.

THE NATURE OF MAN NECESSITATED REVELATION.

The above proposition rests upon and is in harmony with all the relations existing between natural wants and supplies, being itself a supply. Does the power of vision make light a necessity? Yes; without it the eye would be useless. Could man create his own light? It has taken ages upon ages to invent the limited artificial light which we now have. Man is endowed with the powers of locomotion. Could he create an earth to move upon? Could he create the air for breathing?

Were these and all such matters necessities? And was man entirely unable to provide for his own natural wants? The faculties with which man is endowed call for these supplies, and they are necessities on account of the existence of these faculties. Think of a being, if you can, with the powers of vision in the entire absence of light, with no air to breathe nor earth to move upon. Do you say such would be a grand failure? So it would. But the Creator has not given powers to man for which he has no use, having nothing to meet their demands. The existence of a faculty or power leads logically to the conclusion which all candid, intelligent people have reached, viz: that the Creator has made a supply for the use of every faculty, or power which was designed and provided. Do you ask, what of all this? I answer, man has the power to become religious, but he had no more power to invent a supply for this faculty than he had to create light for the eye or air to breathe. So the necessity for this must be met with a supply from the Creator as well as all other natural demands or powers.

Now, as we have a desire for the knowledge that we are approved of God, and as religion consists in this knowledge, and in the knowledge of our relations, dependence and obligations to God; and, as we have but one means of obtaining this knowledge, and that is the means of his will concerning us, then by knowing through that will that our actions are such as he desires and approves, the one question remains to be answered, How can man obtain the knowledge of the will of another concerning himself? Ans.—Only by a revelation of the will of the one to the other. I know not the will of the reader of this essay concerning myself. My style of writing may not please him, but if he would tell me just how he wishes me to write, then, by following his directions, I should obtain the knowledge of his approbation as a necessary result experienced in my own mental nature. This is plain, but no more plain than God's revelation to man and its results experienced in conscious knowledge.

AN IMPORTANT THOUGHT.

In order to man's highest happiness, all his powers must be so called into activity by education that each faculty may act with energy, but at the same time in exact harmony with all of its kindred powers. There must be no clash, no jar nor friction. No one power must be highly exercised and cultivated at the expense of the rest, but each must be brought out by its own appropriate food. Material food is for the body—it can not feed upon thought, nor mind upon bread. "Man should not live upon bread alone." This is an axiomatic truth endorsed by man's two-fold nature. If you feed and exercise the body only you may acquire the strength of an Ajax, but your countenance will be as stolid and your eye as dull as the Hottentot's. Such a fellow would be of almost no use whatever. Add to the education of the body the cultivation of the intellect only; now the prospect is fearful, for the intellect always works for its master, and in this case, the man being without moral and religious training, the master will be his animal desires. Can you imagine the depth of infamy and pollution that is possible in this case? The entire motive power that moves his intellect is carnal, sensual and devilish. He now needs the sanction of a higher authority. The man is but half educated. There are two groups of faculties in his nature that are lying dormant. His moral and religious powers have not as yet been brought into action—they have had no food nor exercise, and without this there can be no development. These, as well as the intellect and the body, must have their own appropriate food, which must be in kind with their nature. Moral truth is for the moral powers. This directs us in our moral relations and obligations to our fellows with whom we may be associated. Religious truth is for our religious faculties. Now add to all this the sanction of the authority of God, which is like the balance-wheel in a watch, regulating and controlling every movement. Man, thus educated, is prepared to act in harmony with his entire nature. He can now reach a position of moral, religious, social and intellectual grandeur worthy of his nature.

Reader, is all of this demanded by the elements of our nature? Then a revelation of God to man of the knowledge of his being, wisdom, goodness, power, authority and law was and is a necessity, without which man must have remained in part uneducated, not perfectly developed.

Is the development of man's religious nature necessary in order to a full, perfect and harmonious growth? Yes. There neither is, nor can be, a harmonious growth while any one power is dwarfed by starvation. Without the knowledge of God man's religious powers must remain dwarfed, and these can not be fed without a revelation. Are these powers so many empty buckets, never filled and never to be filled? No. Hence my conclusion, that man's nature made revelation a necessity, rests upon the bed-rock of truth. Let him who feels able try to shake my position.

REVELATION PROBABLE.

Our series of essays are such that this requires no argument here. There are certain analogies that we may, nevertheless, speak of, which will not *down* at the bidding of David's fool. The facts stand thus: a supply for each and every one of our other faculties, sufficient in quantity for all their necessities, is placed within our reach for their use. Now let us look at the analogy. I have food to eat, good water to drink, light for the eye, air to breathe, and a good earth to walk upon and space in which to move, beauties of nature to admire, its music to listen to with rapture, and things with their combinations to perceive and think of.

Now, Mr. Skeptic, you know that man has religious faculties, otherwise he could never become religious, no more than he could see without eyes and hear without ears. Now, what say you? Did the author of all things make a mistake here by conferring upon us a power that would be of no use? Is this the reason of your rejection of religion? Do you say it is of no use? Or do you say that the Great Creator and wise and merciful Provider forgot to give a supply just here? Come! You boast of reason. Give us your *reason*. Will

you? To one or the other of these conclusions you are irresistibly driven. No other retreat is open. Take either, and, if true, the harmony of the universe is destroyed. Take either, and your folly is so plain that it needs no words of mine to point it out. This is the true conclusion; all analogy points directly and clearly to the probability and fact of a revelation.

A REVELATION OF THAT WHICH WAS NECESSARY?

To answer this question we must keep in mind the nature of man's religious powers, and from this deduce the nature of the supply that is called for. Would the simple idea of the existence of a first cause, or creator of all things, be sufficient? This idea, by itself, could not quicken reverence and adoration and a desire to worship, and without these there is no religion. Would a knowledge, by revelation, of the power, intelligence, wisdom and goodness of God be sufficient in the absence of anything more? No. What more? Would it not be enough, in addition to what you have named, to have a knowledge of our relation to and dependence upon him for all we enjoy? No; we must have one thing more shown to us or the whole will be imperfect and unworthy of God as its author. Religion can not be without something to do, and that something must be done upon or by the authority of its author. Add this to all the other items and the system is complete, meeting perfectly the necessities of man's nature.

THE NECESSARY ORDER OF REVELATION.

The proper arrangement of the various parts of any communication designed to convey knowledge from one to others, is an important factor in this subject of *revelation*. Remember "the clear is the true." This is the case in all methodic arrangements; to this rule there are no exceptions. The fundamental truth must first be developed. A child must first be instructed in the rudiments of numbers in order to learn the science of mathematics, otherwise no sensible progress can be made. Intricate problems in Euclid are not to

be presented to beginners for solution. So, in religion, the primary thought of the existence of God is the first great truth made known. Second, we are taught that he possesses power, wisdom and goodness. This instruction must also be adapted to the capacity of those who are to be taught. We know that the very young mind needs more simple instruction than the adult. As, of necessity, there was a first man, and a time when that first man began to be, so, of necessity, in the beginning of the life of that man, however perfectly developed his body might have been, his mind was infantile—destitute of the first principles of an education.

Object lessons were called for. Here they come in hills and dales, dry lands and running waters, in trees and vines, in shrubs and grass, flowers and fruits, beasts, birds and winged insects and creeping things, and higher up in the sun with his brilliant light, and in the moon with her paler rays, and in all her attending, sparkling stars. Here are the objects for man's first lesson. Just now the wise man of this world, a skeptic, asks the question, Could not the first man, with all these objects before him, learn by the use of reason the fact that all these objects originated from a creator? And if he could he certainly needed no revelation, for, reasoning from nature up to nature's God, he might then, from the order, beauty and harmony of all, reach the idea of his character, and from this deduce a knowledge of his will, and if so a revelation was not necessary. This seems to me very clear, and you often say "the clear is the true." This is my reason for rejecting the idea that a revelation was ever made.

"Will you, Mr. Christian, grapple with this? I would with pleasure if there was anything in it to grapple with, but you will see nothing real in your premises, for objects teach nothing without an instructor. There lies a brick, pick it up and examine its surface closely; do you, from it, reach the idea of its maker? No. Yet I know it must have been made, for I have seen other bricks made, and this resembles them. Very well. Did you ever see worlds made, and, if so, does our earth resemble them? But when you saw those bricks made

were there not several men engaged in their manufacture, as well as horses? There is no analogy in your premises; you beg the question entirely; you take the whole foundation for granted; your argument is "as clear as mud."

Had you seen others made by only one maker, then and only then could you by analogy have reached even the idea that ours was made also. Also, the makers of those bricks may have been of the most base and malignant disposition, for you can learn nothing of their disposition from the bricks; they only testify of the skill of their makers—this is all. Do you not see that you give me nothing to grapple with? The truth is this, nature gives you no sufficient foundation for religion. Revelation must of necessity furnish us with that. Without revelation no one can learn of the existence and character of God. The knowledge of his existence, power and wisdom might excite reverence, but this alone could not bring man's religious powers into activity. To this must be added the knowledge of his goodness and kindness towards, and his love of, those who are required to worship him. And in addition to all this, there must be a revelation of the divine will concerning human action, for the term *worship* indicates submission and obedience; without this, very important elements would be wanting, and the system show great imperfection and want of wisdom—as man could not learn his relation nor obligation to that great Creator and Preserver of all. But give in addition the knowledge of man's relation to and dependence upon God, with a knowledge of his will in the form of law or commands, with promises of good annexed, resting upon the condition of obedience. Such a system of revelation would be perfect, fitted to the necessities of human nature. And you, Mr. Skeptic, have agreed with me, that the nature of man was true and right. Now, when we find a perfectly straight edge, and then find another edge that fits it, we know that the last is also perfectly straight, for straight and crooked edges do not match. Having already found the kind of a revelation that human nature made necessary, in my next I shall show that such a revelation is contained in

the Bible. Then as human nature is true, and as the Bible's revelation is exactly fitted to it, the inevitable conclusion will follow that the Bible does contain a revelation from God to man.

WHERE SHALL WE TAKE INFIDELS TO GET THEM OUT OF UNBELIEF?

Goethe says it is a law of the demons that they must get out at the same place where they sneaked in. This is a very suggestive expression. If a mathematician makes a mistake in the solution of a problem his only chance to get out of the difficulty lies just at the point where the mistake was made. He must remain in perplexity until he finds the mistake and corrects it. This law holds good in all our intellectual operations. Many men are professedly in unbelief. How shall we get them out? This is an important question and needs to be well studied by all Christian ministers. If we can find out just how they got in, then it will be easy to get the honest ones out. But it is well to remember that many professed infidels are *only skeptics* in heart. They are unbelievers at will. The most effectual remedy for such unbelief, as yet known, is an attack of cramp colic, or some other fearful affliction. Under such circumstances they always surrender. There is not much chance for Gospel means as long as a man's unbelief is simply a profession. His disease is not one of the head, but of the heart; yet our law holds good here. The man himself may repent; may make to himself a new heart and a new spirit. This is his way out. If a man gets into unbelief through a misunderstanding of Bible facts he will never get out short of a better understanding of those same facts.

If he gets in through the impression that science and the Bible are in conflict, there is no way to get him out short of a removal of the impression. Hence the importance of ministers being scientists. Many unbelievers claim that the

Bible and science conflict, who have never investigated them, and know comparatively nothing of either. This class, too, is in the majority. They are men who ape certain leaders, being under their influence. Many of them love to have us know that they know something about such men as Strauss, notwithstanding their ignorance of *even the man*. To have such a mind do their thinking is the highest of their ambition. There is a good deal of heart disease about these fellows. They really glory in the names of such men as Strauss. He was so far away that they never learned the fact that "he was divorced from his wife, the former actress, Agnese Schebest, and spent his days going about from place to place. His pseudo-theology or mythology ended in a theatrical comedy, and the comedy in a tragedy." "In 1839 this famous Dr. Strauss—who resolved the gospel history of salvation into an incoherent and self-contradictory mythological poem, and denied the existence of a personal God and the immortality of the soul—was duly elected professor of Christian dogmatics and ethics in the University of Zurich, by the party then in power, which consisted mostly of demagogues and frivolous infidels."

But the free Swiss would not submit, so the people of the Canton of Zurich rose in their republican majesty and marched to the city under the lead of an energetic pastor, and with the weapons which they hastily collected scared the Strauss clique away; they very courageously took to their heels; then the people of the Canton of Zurich placed the government into the hands of conservative, trustworthy Christian men, and quietly retired to their mountain homes without shedding a drop of blood. The new government elected Mr. Lange in the place claimed, but never occupied, by Strauss; but Mr. Strauss claimed half the salary, and it is said that he enjoyed it, up to 1857 at least.

How much influence could such a man in our own country exert over the American mind? For these facts touching the life of Strauss, see "Germany; Its Universities, Theology and Religion," by Phillip Schaff, pages 101, 386. The reader

may rely upon the quotations given above. I have taken them with the book referred to open before me.

Infidels who investigate the Bible honestly, with reference to an understanding of its contents, are unknown to us. The master spirits in unbelief give abundant evidence of their ignorance of the scriptures of the Bible. Not one in a thousand ever investigated the scriptures of the Bible with pure and honest motives. Many have never investigated it at all. To read a chapter here and there for the sole purpose of finding fault and getting up a difficulty, is not investigation. An honest investigation requires a very different course. All the evidence must be brought into the court and presented in such a manner as to be understood, just as it was given, otherwise the court is not qualified to decide righteously in the case. That all such men as Col. Ingersoll have failed to thus investigate the Bible is evident from the fact that they, to be like him, must be infidels in all their history. It is published to the world that the Colonel was born an infidel. He has been hacking away at religion and the Bible ever since he was a small boy. So his infidelity is not the result of an intelligent investigation of either science or religion. I will not undertake to say what the Colonel's trouble is, but if he was born an infidel it is possible, according to our law, that he will die an unbeliever.

Many infidels, governed by a spirit of fanaticism, undoubtedly, have labored with as much earnestness as if the world's salvation depended upon their efforts, without the least hope of bettering its condition, for the false philosophy of materialism which they advocate gives to a man nothing to live for except his own animal nature. This philosophy says all is well as long as you dodge the sharp corners of the laws of your country. If the materialist can avoid paying fines, along with all other penalties of the laws of his country, what need he care for one course of life in preference to another? Do you say he has a conscience? Well, it may be that it is not seared so that he is past feeling. Very few men, I know, ever reach such a depraved condition. And this is doubtless the

greatest reason why all infidels, as a general rule, get into mental distress during great bodily afflictions. Many of them are converted by disease of the body, for two reasons: first, they were unbelievers at will, just because it suited their desires, and, second, because they are in possession of a religious nature or conscience. But men who are converted by disease of the body are liable to go back to the old wallow as soon as prosperity and health crown them again.

Many men are driven to irreligion through its abuses. I have often thought it a misfortune that we Americans are under the necessity of meeting the infidel literature of the old world, for the simple reason that it is evolved out of the circumstances peculiar to state churches. In America our religion is heroic; that is, it rests upon the merits of its own evidence, and is supported by the voluntary contributions of the people. But in Europe, where the mass of our infidel literature comes from, Christianity is not free and independent, but entangled with the affairs of state, and supported by the secular arm. The result is that difficulties are continually arising out of the unholy alliance which are disgusting to the independent scientific mind. The natural result is to drive such persons into irreligion. Where men are educated in both science and religion, and have not been all their lives called upon to look upon religion in a secular light, tangled up in the interests of politics and law, there should be no fears on account of any literature that infidels may pass around. The misfortune that I speak of is not with such men, but with the uneducated in religion and science, who are more than anxious to find an excuse for irreligion. Christianity fears nothing in the light.

THE desires that have only a bodily end and aim, that are unconnected with the high, holy, and noble purposes of a pure, true, and good life, are false desires, and should be cast off.

COUNCILS—No. II.

UNITY OF THE ROMAN CHURCH.

In our October article on Councils we closed with the council that was assembled by Mrs. Irene in the year 787. The Franks, having heard that a council at Constantinople had ordained the adoration of images, assembled, in the year 794, by order of Charles, son of Pepin, afterwards named Charlemagne, a very numerous council. In this council the second council of Nice is spoken of as an impertinent and arrogant synod held in Greece for the promotion of the worship of pictures. This council, held at Frankfort, was composed of three hundred clergymen from England, Italy, France and Germany. Aventin, Hincmar and Regina say the Frankfortians rescinded the decisions of the false Grecian synod in favor of image worship.

In 842 a grand council was held at Constantinople, convened by the Empress Theodora. Here the worship of images was solemnly established. The Greeks still have a feast in honor of this council called "*Orthodoxia*." Theodora did not preside at this council.

"In 861 a council was held at Constantinople consisting of three hundred and eighteen bishops, assembled by the Emperor Michael. St. Ignatius, patriarch of Constantinople, was deposed and Photius elected.

"In 866 another council was held at Constantinople, in which Pope Nicholas III. was deposed for contumacy and excommunicated.

"In 869 was another council at Constantinople; in this Photius, in turn, was deposed and excommunicated and St. Ignatius restored.

"In 879 another council was held in Constantinople, in which Photius, already restored, was acknowledged as true patriarch by the legates of Pope John VIII., who declares all those to be Judases who say that the Holy Spirit proceeds from the Father and the Son.

"In 1122-3 a council was held at Rome, in the church of St. John of Lateran, by Pope Calixtus II. This was the first general council assembled by the popes. The emperors of the west had now scarcely any authority, and the emperors of the east, pressed by the Mahometans and by the crusaders, held none but little wretched councils. In this council the bishops complained heavily of the monks. 'They possess,' said they, 'the churches, the lands, the castles, the tithes, the offerings of the living and the dead; they have only to take from us the ring and the crosier.' *The monks remained in possession.*"

"In 1139 was another council of Lateran, by Pope Innocent II. It is said a thousand bishops were present. Here the ecclesiastical tithes are declared to be of *divine right*, and all laymen possessing any of them are excommunicated.

"In 1215 was the last general council of Lateran, by Pope Innocent III. Four hundred and twelve bishops and eight hundred abbots were here. This was in the time of the Crusades, and the popes have established a Latin patriarch at Jerusalem and one at Constantinople. These patriarchs attend this council. This council declares, among other things, that 'no one can be saved out of the Catholic church.' The word transubstantiation was not known until after this council. It forbade the establishment of new religious orders; but, since that time, no less than eighty have been instituted. It was in this council that Raimond, Count of Toulouse, was stripped of all his lands.

"In 1245 a council assembled at the city of Lyons. Innocent IV. brings thither the Emperor of Constantinople, John Puleologus, and makes him sit beside him. He deposes the Emperor Frederick as a felon, and gives the cardinals a red hat, as a sign of hostility to Frederick, and the source of thirty years of civil war.

"In 1274 another council is held at the city of Lyons. Five hundred bishops are present, seventy great and a thousand lesser abbots. The Greek emperor, Michael Paleologus, that he may have the protection of the Pope, sends his Greek

patriarch, Theophanes, to unite, in his name, with the Latin church ; but the Greek church disowns these bishops.

“ In 1311 Pope Clement V. assembled a general council in the small town of Vienne, in Dauphiny, in which he abolishes the order of the Templars. It is here ordained that the Begares, Beguins and Beguines shall be burned. These were a species of heretics ‘*to whom was imputed all that had formerly been imputed to the primitive Christians.*’ ” So says Voltaire. He does not, like the pitiful blaspheming infidels of to-day, try to heap all this corruption of the dark ages upon primitive Christianity. No! The hull of Voltaire’s soul was too great for such a deed.

“ In 1414 the great council of Constance was assembled by an emperor who resumes his rights, viz: by Sigismund. Here Pope John XXIII., convicted of numerous crimes, is deposed, and John Huss and Jerome of Sprague convicted of *obstinacy and burned.*

“ In 1431 a council was held at Basle, where they in vain depose Pope Eugene IV., who is too clever for the council. This was a stormy council, and it is said that Eugene regretted in *his* old age that he ever left his monastery.

“ In 1438 a council assembled at Ferrara, transferred to Florence, where the excommunicated pope excommunicates the council, and declares it guilty of high treason. Here a feigned union is made with the Greek church, crushed by the Turkish synods held sword in hand.

“ Pope Julius II. would have had his council of Lateran in 1512 pass for an ecumenical council. In it that pope solemnly excommunicated Louis XII., King of France, laid France under an interdict, summoned the whole Parliament of Provence to appear before him, and excommunicated all the philosophers because most of them had taken part with Louis XII. Yet this council was not like that of Ephesus, called the council of robbers.

“ In 1537 the council of Trent was first assembled at Man-

tua, by Paul III., afterwards at Trent, in 1543, and terminated in Dec., 1561, under Pius VI." See vol. Phil. Dic.

"Pope Pius IX. convened a council in 1869, which in July, 1870, decreed the *personal infallibility of the Pope* in matters of faith and morals, to be a dogma of the church."

Reader, if you will digest this little piece of history, you will doubtless discover good reasons for asserting the right of private judgment and the liberty of conscience. *Truth stands true to her god; men alone vascillate.*

FREE-THOUGHT IN GERMANY, FRANCE AND RUSSIA, OR RUSSIAN NIHILISM.

BY FITZ CUNLIFFE OWEN. LIBRARY MAG. VOL. 3.

Rationalism and radicalism exist to a certain extent in every country of Europe. But the Social Democrats of Germany and Austria and the Communists of France and Spain turn with horror from Russian revolutionists, who consider the programme of the Paris commune of 1871 condemnably weak, and Felix Pyat, Cluseret and their companions as little better than conservatives. The Social Democrats and even the Communists of the rest of Europe have in view aims which, no matter how fantastic, are always of a sufficiently defined nature. They look forward to an entirely democratic form of government, and hope for a recognition of the social world, under which all capital and property would be held either by the State or Commune for the equal benefit of everybody. They are levellers, but they are not destroyers. Take the right of property from the citizens of a government and the greatest motive to industry and prosperity is gone.

The revolutionary party in Russia has no definite aims of either reorganization or improvement. In its sight everything as it now exists is rotten, and before anything new and good

can be created all existing institutions must be utterly destroyed. Religion, the state, the family, laws, property, morality, are all equally odious, and must be rooted out and abolished. It is because "nothing," as it exists at present, finds favor in their eyes that they have been called "Nihilists." They maintain that no one should be bound by laws or even moral obligations of any kind, but that every body should be allowed to do exactly as he pleases. They desire to break up the actual social organization into mere individualism, with entire independence for each separate person. Their object is anarchy in the very truest sense of the word. They are only modest enough to decline the attempt to create a new order of things in the place of what they propose to destroy. That they intend to leave for a better and more enlightened generation. The following, from a Nihilist paper, *Narodnia Volya* (The Will of the People), which is published at St. Petersburg by means of secret presses, will set them forth in their true inwardness:

"The Russian press is bent almost double by the imperial government. Notwithstanding its disagreeable position it does its utmost to curry favor of its oppressors. Whenever thefts, murders, or incendiarisms take place in Russia the press invariably attributes them to the Nihilists. There is an old proverb which says, 'Slander, slander; some result will always be obtained.' Judging from the tone of the press some result has been obtained. According to its statements the Nihilists are little better than wild beasts. We do not venture to assert that there are no bad men in our ranks, but are yours entirely free from them? The number of bad persons among the Nihilists is so very small that we need hardly enumerate them. Since 1862 over 17,000 persons have been exiled to Siberia for political offenses.

"You accuse us of adopting means of action which are unjustifiable in every way. But what can we do? We are reduced to silence. We only adopt questionable means of action very rarely, and then only in self-defense; whereas you use them daily.

"The money obtained from private individuals by means of theft and blackmail has not been levied by order of the 'committee,' but by certain unscrupulous Nihilists acting on their own behalf. However, we are all the more ready to admit that such things have been done when we remember that only five such cases are known to have taken place.

"Do not accuse us of being murderers, because of our attempts to take the life of His Most Sacred Majesty? Why, we would most gladly accomplish his destruction, and he has only escaped until now in consequence of the many cowards in our ranks! It has been stated that Solowjew's attempt in April last has disturbed the rest and peace of mind of many harmless and respectable citizens. Some of the Liberal papers even go so far as to say that it will have the effect of producing a reaction in favor of the government. Why, what idle and stupid talk! These good newspaper proprietors, who love their ease and their books, must have been asleep not to have perceived that the reaction began sixteen years ago, not in favor of the government, but against it.

"We are quite persuaded that if Solowjew's attempt had succeeded, everybody would talk in a different manner, even the slaves and asses who surrounded the throne would have rejoiced.

"Do not be surprised at these political assassinations, but rather be astonished that they are not more frequent. Unfortunately for our cause, the Nihilists are too humanitarian, and hence are incapable of carrying out many necessary measures. Perhaps in time they will acquire the aptitude necessary in critical moments; perhaps it will be your conduct which will effect this change in them. Then in that case the responsibility of terrorism and assassination will rest with you, and not with us."

How many amusing and ridiculous scenes should we witness if each pair of men that secretly laugh at each other were to do it openly!

AXIOMS LYING AT THE FOUNDATION OF ALL PHILOSOPHY AND RELIGION.

Out of nothing, nothing comes. Into nothing, nothing goes. These are foundation axioms underlying the entire system of Christian theology. The first looks backward, and the second looks forward. The first correlates with the saying, "So things which are seen were not made of things which do appear." The converse of this is the following: Things which are seen were made of unseen things; that is, the visible universe is the manifestation of the invisible. The real universe is the invisible. There is nothing that can not be thrown into the invisible. Even the diamond has been thrown into solution, and all solutions may be thrown into the invisible by heat. The question, What is matter? has puzzled the best minds of earth, and puzzled all, both infidels and Christians, as much as any other question. The visible, organic universe was created, but it was created out of the invisible. The invisible is eternal. There is an eternal world, and that is the invisible and real universe, without which the visible would not be, for of nothing, nothing comes. All matter is to be referred to antecedent substance—that which lies under and causes it to be. Substance, strictly speaking, lies in the invisible. Matter, properly speaking, is an effect, which is the visible manifestation of an unseen substance, and this is eternal.

God created the universe by means of eternal substance. He is the king eternal. The time never was when he was the king of nothing. It is said of Leibnitz that he thought inert matter insufficient to explain the phenomena of body, and had recourse to the entelechies of Aristotle, or the *substantial forms* of scholastic philosophy, conceiving of them as primitive forces, constituting the substance of matter, atoms of substance, but not of matter *imperishable*, but subject to transformation. This view of the atomic theory is two-fold: First, the atomic invisible, as the very term *atom* indicates, for it

is from "ha temno," which means *not cut*—literally *indivisible*. You can't cut an atom chemically or otherwise, unless you are working upon that which is an atom in the loose and more modern sense of the term. You may reduce matter chemically to the invisible or underlying substance, but beyond this you can not cut? Can you run it into nothing? No. Into nothing nothing goes. Physicists are indebted to the oldest philosophers, who lived prior to Democrites, for the use of the term atom. Those oldest philosophers used the term to indicate something that was not matter, viz: immaterial substance. The term in its primary sense is applicable nowhere else.

The invisible world of substance is undoubtedly eternal. But those men who try to make this fact an argument against the existence of God are guilty of the most stupid nonsense and impudence, for, having allowed eternity not only to substance, but to *material* substance, they have no right in logic to deny eternity to life and mind; because it is as easy, and as rational, to conceive of the eternity of one thing known to exist as of another. But the idea that the visible world is eternal is in direct conflict with the facts of science, which establish beyond contradiction the mutable nature of all organized bodies. Aristotle, though a believer in the existence of God, did affirm the world's eternity, and therefore held that there never was any first male or female in the history of any animals whatsoever, but affirmed, on the contrary that one begat another infinitely, without any beginning. This thought was so repugnant to common sense that Aristotle himself seemed to be skeptical about it, admitting it to be a disputable thing. After affirming his notion he added, "If the world had a beginning, and if men were once earth-born, then must they have been, in all probability, either generated as worms, out of putrefaction, or else out of eggs." But the question comes up for an answer, From whence came the eggs?

Old Epicurus, after Aristotle, fancied that the first men and animals were formed in certain wombs or bags growing out of the earth, by a fortuitous concourse of dead atoms.

Here we have the last *home stretch* of all physicists in their efforts to get rid of the Christian idea of creation; beyond it no modern infidel has traveled in his speculations, nor ever will.

But if men were formed from eggs growing out of the earth, or from bags, or from wombs created by a fortuitous concourse of dead atoms, by chance, why, the motion of atoms being as brisk and vigorous as ever, should we not expect the same thing to occur occasionally throughout all the ages?

Anaximander, however, concluded that men, because they require longer time than other animals to be hatched up, were at first generated in the bellies of fishes, and there nourished till they were able to defend and shift for themselves, and were then disgorged and cast upon dry land. So we are driven to the conclusion that there is nothing in the world too absurd for those men, both ancient and modern, to swallow down in their efforts to get rid of the notion of an intelligent creation by the hand of an intelligent creator.

ESTOPPELS; OR, FOSSILIZATION.

In our religion we find no law requiring uniformity of thought. Think the same things. Be of the same opinion. These and like statements are no part of our religion. Faith and opinion are not the same. All Christians have one faith, "the faith of Christ." "Be of the same mind and of the same judgment." "Speak the same things." These are to be taken in their proper relations. The made up judgment is the result of faith in the judgment of Christ. "I judge nothing by myself; he that judgeth me is the 'Lord.'" The one great mind enjoined is the result of thought upon the one great subject of the life of Christ, which is given as the light of men. These imperatives are summed up in the beautiful expression, "Let this mind be in you which was also in Christ Jesus."

Uniformity of thoughts or opinions is a very different thing. A man would be considered worse than a knave who would throw chains around the human intellect, so as to put an end to progress in thought; it would be the stagnation of all in which we are most interested. Christians are not to be charged with any such wickedness, for they are using all their powers to produce thought; money and talent are freely bestowed in many ways to get men to think, and then decide, not in reference to opinions but facts; not in reference to things which are matters of opinion only, but of the living object of faith, Christ and Christian duty. There is no system of things in which investigation, liberty of thought and action, upon all matters of interest to our humanity, both as respects this world and the world to come, is more encouraged and insisted upon. Wicked and unholy thoughts only are prohibited.

Who would paint every flower of the same hue? Who would trim all the trees of the forest into one and the same shape? Or, who is so foolish as to want all faces cast into one mould? Who would chain human thought or mould the opinions of men so that they should not only be one in Christ, the greatest living fact in history, but one in every other being known in the world's history—one in opinions? The freeist thing in the universe is thought. The liberties of thought are charter liberties from the King of Kings. The spirit of man is free in its normal state. You can not chain it in slavery against its will. No. It knows no servitude but the voluntary. But, then, its wanderings are many. In the field of search after beauty, rectitude and truth, many minds may come into collision. But greater evils would result from chaining them all to one spot, and thus ending progress in many things of interest lying in the realm of thought. Of all the varieties known among men those of thought are the most sublime and useful.

This variety causes the investigation of every interest; it brings every truth and every error to the surface.

Men have made many attempts to check the onward march of intellect. But every attempt in that direction is marked

by some great dread. Men are not anxious to put on the brakes unless they are in fear of being wrecked. Nothing is more dangerous in any government than perfect indifference to public interests. Men in places of public trust always need watching. Irresponsible power, it is said, would corrupt an archangel, and is, doubtless, unknown among the inhabitants of the better land. Among men there is great liability. Every political candidate has his accusations, his promises, and scheme, with which he confronts his rival and agitates the minds of the people. So we have been saved from that stagnation of thought which has retarded progress among other nations. Many men, seeking office, have been wise enough to see the danger to their interests of an expose of corruption. So they have been perfectly willing that mechanics, artisans and farmers should investigate and expose to public view all the questions of interest belonging to our government, but good Christians, "and especially preachers, entering the field of political investigation, at once forfeit their right to the crown of life."(?)

But just how it is that lawyers, doctors and politicians will all reach heaven in spite of political action, and preachers will sink to perdition on account of the same, is a problem among problems that has never yet been satisfactorily solved. Are we to conclude that such men as Generals Hancock and Garfield, along with a great many more, had, and have, no religion to be disturbed? Or is there a double portion of sacrifice, the sacrifice of principle and liberty, demanded at the hands of ministers of the Gospel of Christ? How is this? We are anxious to know. Are the politicians of the country the voluntary scapegoats of the nation, who risk their own salvation for political toil, which, from its character, would, according to a very common opinion, kill out the religion of all the saints in America? Surely we ought to feel grateful to the political sinners who so willingly take all the risk of being shut out of Paradise that they may have the exclusive right of controlling the offices of the government. They seem to say to us Christians, Hear us, ye hard-thinking toilers and

aspirants to the realms of bliss while we proclaim to you the perils of our position; we warn you against the crime of accustoming yourselves to the investigation of the political and civil interests of the day, and let not your devout meditations be disturbed by secular pursuits. Read your Bibles and other pious books; attend to all your prayer meetings and all your philanthropic societies.

What is the object of all this pious policy? Is it to keep the national mind as far as possible in a state of political stagnation, or, otherwise, to ostracise politically the preachers of the land with reference to party success? How is this? Are the preachers of the United States a dangerous element in our land? If they are, then the fewer we have of them the better we are off. Do any but infidels take that view of the subject? It correllates with infidelity, but not with Christianity.

TO KEEP A ROOM PURE.

To keep a room purified it is only necessary to keep a pitcher or some other vessel full of water in it. The water will absorb all the respired gases. The colder the water is the greater is its capacity to hold the gases. At ordinary temperature a pail of water will absorb a pint of carbonic acid gas and several pints of ammonia. The capacity is nearly doubled by reducing the water to the temperature of ice. Water kept awhile in a room is unfit for use. The pump should always be emptied before catching water for use. Impure water is more injurious than impure air.

MAN, being essentially active, must find in activity his joy, as well as his beauty and glory, and labor, like everything else that is good, is its own reward.

INTERESTING FACTS.

Glass windows were used for lights in 1180.

Chimneys first put up to houses in 1236.

Tallow candles for lights in 1290.

Spectacles invented by an Italian in 1240.

Paper made from linen in 1302.

Woolen cloth made in England in 1341.

Art of printing from movable types in 1440.

The first book printed with movable types in 1450.

Watches first made in Germany in 1447.

Telescopes invented by Porta and Janson in 1590.

Tea first brought from China to Europe in 1501.

Circulation of blood discovered by Hervey in 1610.

Newspaper first established in 1629.

Pendulum clocks first invented in 1639.

Barometer invented by Torricelli in 1535.

Steam engine invented in 1649.

Bread made with yeast in 1650.

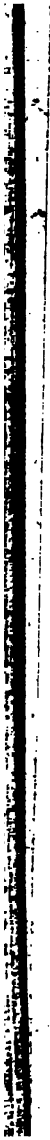
Cotton planted in the United States in 1759.

Fire engine invented in 1685.

Telegraph invented by Morse in 1832.

CURE FOR A FELON.—"Take common salt, dry it in the oven, then pound it fine and mix it with turpentine, equal parts. Put it on a rag and wrap it around the finger, and as soon as it gets dry put on some more, and in twenty-four hours the felon will be as dead as a door nail."—*Old Mr. Mix.*





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